

Quakerism Anatomized,

AND

FINALLY DISSECTED:

Shewing, from Plain Fact, that a

Rigid QUAKER

IS A

Cruel Persecutor.

PREPAR'D,

By Way of DIALOGUE (together, with the Four foregoing Parts) as an Antidote against the Venom of three large Folio's, put forth by the

QUAKERS,

Since the Death,

And as the Works, of their Founder, George Fox, thus Entitled,

1. *A Journal, &c. Of the Travels, Sufferings, Life, Doctrine, Visions, Revelations, and Miracles of George Fox*, Pages, about 800
2. *A Collection of the Epistles, &c. of George Fox*, Pages, about 400
3. *Gospel-Truths, &c. said to be the Books of George Fox*, Pages, about 1200

WHEREBY THE

Great Mystery of the Little Whore is farther Unfolded.

Written by a Servant of the Church, Francis Bugg.

PART. V. Price 3 s.

Behold, I am against thee, saith the Lord of Hosts (thou Mistress of Witch-crafts) and I will discover thy Skirts upon thy Face; and I will shew the Nations thy Nakedness, and the Kingdoms thy Shame. And I will cast abominable Filth upon thee, and make thee Vile; and will set thee as a Gazing-stock,
Nahum 3. 4, 5, 6.

L O N D O N,

Printed for the Author, and Sold by R. Wilkin, at the King's-Head, J. Knapton, at the Crown, and W. Carter, at the Green-Dragon, in St. Paul's-Church-Yard. 1709.

ADVERTISEMENT:

HAVING finished my last Part intended, was minded to add an Index to all the Five Parts. But having seen *John Whittings* Book, *The Rector Corrected*, &c. Where, p. 5. He saith, *Richard Claridge* being at present engaged in another Work, &c. which I have reason to believe, is to say something to my Folio's; and tho' the principal Reply they may expect from me, is to call them out to disprove what I say *in vacuo*. Yet I may see Cause to write something by way of Appendix, at the end of which, I Purpose an Index, in the mean time, let this Brief Abridgment of the Sections suffice:

SECTION XXV. The *Quakers* Address, with Remarks thereon. Their Re-asserting their Ancient Principles, which shews their Hypocrisie, and how they exact Retractions.

SECT. XXVI. Their Testimony against Tythes, whilst they actually Hire, Collect, and Pay Tythes. *Thomas Ellwood's* Undutifulness to his Aged Father.

SECT. XXVII. How they Reject Authority, and pretend they cannot seek to it, yet Court it, and both Petition, Solicit, and Beg the Assistance of it, contradicting their Principles by their Practices, and all by a sort of Infallibility, which shews their Hypocrisie.

SECT. XXVIII. Shews their Principles, by way of Catechism. The vast difference between the Commands of God, by *Moses*, and their Commands, by *Fox*.

SECT. XXIX. Their Blasphemy against the Blessed Trinity. A Parallel between the *Arians* and *Quakers*, Observations from thence. *Constantine's* Letter to the Bishops, &c. *Mr. Ely's* Letter against *Quakerism*, the *Nicene Creed*. The *Oxford Sentence and Decree of a Socinian Book*, and the *Quakers* Sham-Confessions discovered.

SECT. XXX. Their Self-assumed Election from Eternity. Their Yearly Epistle, 1666. Their Bull against *Mr. Keith*. Their Examination, Tryal, Sentence, and Condemnation of the Bishops and all Prelaticals, together with the Common-Prayer, a Petition for their Examination, with many Reasons for it.

SECT. XXXI. *Julian's* Apostacy. Gentile Idolatry, wherein the *Quakers* resemble them. Their Twelve Capital Sins. Their Rejecting the Ten Commandments and Gospel-Precepts.

SECT. XXXII. The Bloody Persecution of the *Arians*. Their Inveterate Malice against *St. Athanasius*, &c. And wherein the *Quakers* agree with them against Liberty of Conscience.

SECT. XXXIII. How the *Arians* were for Slaying and Banishing the Orthodox, and wherein the *Quakers* are like them, their Enveteracy against Monarchy, their Abbetting *Oliver*, and *Richard Cromwell*, their Early Claim to Fighting; raised, as they confess, to Overturn the World. Their Audacious Challenges, and Cowardly come off. Their Stroke at Professors turn'd upon themselves. Their Bloody Principles for War and Blood-shed all the World over.

SECT. XXXIV. Their Indicting *Francis Bugg* at the Old-Baily. Their Conspiracy against him at *Bristol*. A Letter to *John Fiddiman*. Another to *John Wall*. *Athanasius's* Apology. *Pickworth's* Ravishing a Woman. *Fox*, and five other *Quakers* proved Liars from plain Fact.

SECT. XXXV. Their Persecution in *Pennsylvania*. Their Tyrannical Reign, and Arbitrary Government there. Their Irregular and Partial Proceedings therein.

SECT. XXXVI. Their Prophets Doctrine. Their Prosecution of *Henry Winder* and his Wife for their Lives. Parallel Cases by the *Arian* Hereticks. The Character of *St. Athanasius*, by *Naxianzen*. The Character of *George Fox*, by the *Quakers*. The Character of those *Quakers*. *Fox's* Self-Exaltations. Reflections upon him. A Challenge to *John Whiting*; his Answer, with Ten Remarks thereon: An Abstract of the *Quakers* present Principles, touching Fundamentals.

ERRATA.

PAGE 378. Line 19. dele the; p. 382. l. 33. for *Baals*, r. *Babel*; p. 383. l. 30. r. of our; p. 387. l. 29. r. so have been; p. 392. l. 47. for *eye*, r. *Title*; p. 397. l. 44. for *your*, r. *you*; p. 401. l. 2. dele *then*; p. 403. l. 13. for *they*, r. *their Books*; l. 24. r. *not so*; l. 39. for *Prayers*, r. *Payers*; p. 406. l. 3. r. *they will*; p. 409. l. 18. for 608. r. 208. p. 428. l. 14. for *where*, r. *were*; p. 433. l. 11. r. *have they*; l. 21. for *convinceth*, r. *convinced*; l. 45. r. *according to*; p. 461. l. 18. for *Lovel*, r. *Leveling*; l. 50. for *Approbation*, r. *Reprobation*.

An Apologetical PREFACE, Humbly Dedicated to the Reverend Clergy, and Worthy Gentlemen of the Laity, without other Titles of Distinctions, who have in any wise contributed towards my Support in bringing forth this Folio in Five Parts.

Reverend and Worthy Gentlemen,

AS in Duty bound, I do in the first place, in all Humility of Mind, Bless and Praise Almighty God for his great Mercy and Goodness to mee, in that (as well as for all other his Blessings) He hath given me Length of Days, thus far to finish my Testimony, and to clear my Conscience, praying with all my Heart, that of his infinite Goodness and Mercy, he would vouchsafe to give his Blessing to these my weak and imperfect Labours; and that for the sake of Jesus Christ, my only Advocate, and merciful Intercessour. Amen.

So, in the second place, I cannot pass by without great Ingratitude, my Humble Thanks to all my good Benefactors, who have in any wise put to their assisting hand, to enable me, thus far to clear my Conscience in the sight of God, Angels, and Men: And being desirous to be brief on this Head, I refer to my Book, *The Pilgrim's Progress*, &c. Second Edition, Chap. XV. Renewing my Thanks therein given, and for which I have more Reasons to give, than I conceive expedient to relate in this place.

I must also confess, to the Glory of God, and to the Honour of my Benefactors, that altho' my Labours herein have met with a kind Reception from many devout and pious Christians, both of the Clergy and Laity, yet I have met with some Rubs by the way, which I have taken for a Tryal of my Patience, which hath wrought Experience, not from Enemies only, but from some Friends; who either have mistook me in my Design, or that have not understood the Danger of Quakerism, and why should I take this amiss? Was not the Prophet *Elijah* mistaken? Were not *Job's* Friends mistaken of him? altho' the Root of the Matter was found in him, when he was try'd. And when he was by them the most severely censur'd, he put on this holy Resolution, saying, *I will not remove my Integrity from me; my Righteousness will I hold fast, and will not let it go: My heart shall not reproach me so long as I live*, Job 19. 28. 27. 6. And whereas we are exhorted in Holy Writ, to remember the Patience of *Job*, and to see the End of the Lord, I can say, I have, with all Sedateness of Mind endeavour'd to follow his Example, and in some Measure have been partaker with him, Chap. 47. ver. 11. Tho' by the false Ballance of the Quakers, I have been otherwise weighed, and maliciously censur'd, but all of that kind have been little to me, having endeavour'd to live according to that of *St. Paul*, Acts 24. 16. saying, *And herein do I exercise my self to have always a Conscience void of Offence towards God, and towards Men*. And I hope shall ever so endeavour.

But I read in *Jer. 20*. That *Pashur*, the Son of Immer the Priest, who was a false Prophet, had a Controversie with *Jeremiah*, yea, that he smote him, and put him in the Stocks, and had him in Derision daily. So that *Jeremiah* meeting with so much Wrong, said, *I will not make mention of him*, (i. e.

the Lord) nor speak any more in his Name. But it was not so with him long, for his subsequent Words are; *But his Word was in mine Heart like a burning Fire shut up in my Bones, and I was weary with forbearing, and I could not stay, for I heard the defaming of many; and so on*. As likewise the Complaint of the Prophet *Isaiab*, Chap. 49. ver. 4. And many Instances in History of *St. John*, and other of the Apostles, against *Cerinthus*, and other Hereticks, all these have been as Spurs to me, in my proceeding against this Heresie, and altho' I cannot pretend to the like Constraint that the Prophet *Jeremiah*, and others, have had, yet considering the publick Defamations of the Quakers, not only of the Christian Ministry of the Church of England, but also of the Holy Scriptures, our Saviour, and his Divine Institutions, as the Sequel of the ensuing Treatise will set forth. It has been too hard for me to bear their publick Calumnies, and insolent Defamations, without a publick Testimony against them; and for a Warrant for this my Proceedings, I have not only the Comfort of a good Conscience; which is (as the saying is) a continual Feast, but also the Example of Holy Men, as above-hinted; yea, and the Example of ancient Fathers which I could produce, two of which only at this time I shall mention for brevity sake.

Irenaeus Bishop of Lyons, a Man of great Courage and Conduct (says *Dr. Cave*) finding the Church assaulted with Enemies without, and undermined by Heresies within; the Attempts of the one he endur'd with Patience, whilst he endeavour'd to prevent the Infection and Poison of the other, discovering their Persons, laying open their Designs, confuting and condemning their Errors; who with the Suffrage of only twelve other Bishops condemn'd the Heresies of *Valentinus*, *Marcian*, *Basiliides*, and the rest of that Antichristian Crew—Irenaeus's Zeal against that sort of Men, engag'd him to oppose them both by Word and Writing: For they had invaded his own Province, and were come home to his own Door. For having given us an Account of *Marcus*, one of those Gnostick Heresiarchs and his Followers, their beastly and licentious Practices; with some of these Ring-leaders *Irenaeus* had personally encounter'd, and read the Books of others, which gave him occasion to set upon that elaborate Work against Heresies, wherein he has fully display'd their wild and phantastick Principles and Practices, and with such infinite Pains endeavour'd to confute them: Tho' indeed, so prodigiously extravagant, so utterly irreconcilable to sober Reason were they; that as himself observes, it was Victory enough over them, only to discover and detect them. See *Dr. Cave's* Third Edition of the Lives of the Fathers, p. 166. And in Vol. 2. p. 443. gives us this Account also of *Epiphanius* Bishop of Salamis in Cyprus, who dy'd Anno 402. saying, Thus dy'd this good old Man, a Man in whose Soul there breathed a great Zeal for God, and for the

the Interest of the Catholick Faith, he had search'd into the Principles, and Rised the Intrigues of all Ancient and Modern Heresies; and that fill'd his Mind with a Brisk Generous Hatred, both of their Doctrine and Practises, and made him contend earnestly for the Faith once delivered to the Saints, and vigorously oppose what ever did but Intrench upon the Confines of it.

But possibly, some may object to me, that these were Bishops, and Learned Men, I grant it; but the Labour of Laicks was not always despised, as I could shew out of History, however, that may be with some few. Thus far will I go, That if such a Great and Learned Bishop, as was that Good and Excellent Man, *Irenaeus*, accounted it a Victory sufficient to discover and confute the Errors and Heresies of those Times. And that the searching into the Principles, and Raising the Intrigues of the Hereticks of those Ages, I speak it to the Praise of God, I have had a Victory sufficient, and do freely acknowledge, that the Reading the *Quakers* Books, Raising their Intrigues, and Searching into their Principles, have been a great Cause, that moved me to shew what I know, not only to the Learned, who have other Business upon their Hands, but also to the Government; and whereas, it may be objected, that there are in my Writings Tautologies, the same things sometimes over and over, if it be considered, that I am forced to go by Steps, for want of Strength, to send to the Press a Sheet or two of Copy at a time, that I have not that Learning which I could wish I had, and which indeed is a requisite Qualification to such a Work; that one Book may come where another doth not, being Published by Parts. I hope these things may Apologize, for I grant, it is not so Scholar-like done, as I could wish; yet, provided, the Matters contained be true, as that I am ready to prove, and, besides, I never had Help to Assist me in one Sheet, whereas *Origen* had seven Notaries to attend upon him, and as many Transcribers. See *Dr. Cave's* Third Edition of the *Lives of the Fathers*, p. 222. And, besides all this, I read in *Exod. 31*. That *Bezaleel* of the Tribe of *Judah*, and *Aholiab*, the Son of *Abisamach*, of the Tribe of *Dan* (of which Tribe nothing is spoken of the Priesthood) were filled with the Spirit of Wisdom and Understanding to prepare things for the Tabernacle. I hope this also may help to Apologize for me to those few that have made this Objection, for I never took myself to be any more in this Case, than a Servant to the Church of God, and the Gospel of Christ, and to prepare things for abler Pens: This I have always acknowledged, and still look upon to be an Honourable Post, and have found my self encouraged therein, not only by my own Conscience, and the Sense of my Duty herein, but by many Devout and Pious Christians; and for which, I have great Cause to Rejoyce and Praise God to the last Breath, and, I hope, shall, when Time shall be no more. Amen, I pray God.

Objec. But possibly, some may say, we think you are too severe in both your Charges and Applications of them; for thus they say, in their Book, Entitled, *The Truth of God, as held forth by the People, called, Quakers, &c.* p. 48. Printed, 1699. And that by their great Man, *William Penn*, viz. That setting aside some School-Terms, we hold for Substance those

Doctrines, touching Faith, Repentance, Justification, Scripture, &c. believed by the Church of England, &c. Why then should you be so Sharp, and so Confront them at Parliament?

Ans. I will Answer this Objection in the Words of *Irenaeus*, in his Third Book against Hereticks, viz. Whilst Hereticks speak like the Faithful; they not only mean otherwise than what they say, but clean contrary: And by their Tenets, full of Blasphemy, they destroy the Souls of those, who, with their fair Words, suck in the Poison of their Foul Opinions. And, no Marvel, (saith St. Paul) For Satan himself is Transformed into an Angel of Light; therefore, it is no great thing if his Ministers also, be Transformed as the Ministers of Righteousness, whose End shall be according to their Works, 2 Cor. 13. 14.

And I being sensible of these things, and of their unwearied Solicitations at Parliament, their sending their Books into all Counties, Shires, Towns, and Villages in England and Wales, as well as Parts beyond the Seas, I thought it my Duty, to let the World know their Principles by their Books; for as Simple as they look, and as Innocent as they seem to appear, for Deep Subrility, Undermining Policy, and Studied Malice, and Cruel Revenge, they exceed both Jew and Jesuire. And this, as I have in part made it appear, so could I enlarge thereon, but I must remember that this is but a Preface.

For if they do believe, according to *William Penn*, as above: Why then do they Teach, in their Book, *Judas* and the Chief Priest Conspiring, &c. That it is as great Apostacy to return from the Quakers to the Communion of the Church of England, as that of *Francis Spira*. No, no, all those Sham-Confessions are nothing but deep Deceit and Hypocrisie. And, to confirm this, see Part IV. Sect. XIV. Where I have fully Expounded *Penn's* Doctrine, and proved out of other of their Books, that they confess, and do not deny, but that they differ in the Foundation from all Christian Churches in the World; and, if so, as so it is, and that they will not Retract any one of these contrary Doctrines, but tell us, they are the same in every respect they were in the beginning: See p. 379. Then do I affirm, That they are the greatest Hypocrites in the World; and this Charge is true, and the Application thereof Rational, which so far Answers the Objection.

But for our Caution, the Quakers have a new Method, for thus, says *John Whiting*, in his *Reformer* Corrected, &c. p. 154. Printed, 1708. If ever I am concerned with Quotations again, I intend to Answer them with Quotations out of the Priests Books, being now Stored with Books to that Purpose.

Hence, let it be noted, That as *Mahomer* got the Assistance of one *Abdia-Ben-Salon*, a Persian Jew, and *Sergius*, a Nestorian Monk, in the forming his *Alchoran*, see *The Nature of Imposture in the Life of Mahomer*, &c. p. 35, 41. So have the Quakers got an Apostate Priest, namely, *Richard Claridge* to assist them with Books, who was first Trained up in *Baliol-Colledge* in *Oxford*, then turn'd Anabaptist, and next a Quaker, somewhat like the young Man we read of, *Judge 17*, viz. There was a Man of Mount of Ephraim, whose Name was *Micah*, v. 5. And the Man *Micah* had an House of gods, v. 7. And there was a young Man (like *Claridge*) who was a Levite, and

and he sojourned there, and the Man departed out of the City, to sojourn where he could find a place: And he came to the House of Micah as he journeyed. And Micah said unto him, whence comest thou? And he said unto him, I am a Levite of the House of Bethlehem-Judah, and I go to sojourn where I may find a place; And Micah said unto him, dwell with me, and be unto me a Priest, and I will give thee ten Shekels of Silver by the Year, and a Suit of Apparel, and thy Victuals, so the Levite went in.

Now, the use I shall make of this, is to shew, that (as the Proverb is) One Runnagado is worse than three Turks. Tho' his Assistance with our Ministers Books, will do the Christians no harm, did he but Quote fairly, and his Folly, or worse, on the contrary, will do the Quakers no good, notwithstanding their House of Gods, or little Deities. For whenever the Books he Quotes, come to be fairly looked into, I doubt not but his Forgeries will be discovered, and his Folly made manifest to all Men, as I shall do that of his Quoting out of Judge Hale, in Favour of Quakerism.

But I shall first give a Hint of the Quakers New Method, since they grow weary of their old one, and by that, seem to find it impossible to clear up the Doctrinal Points of their Ancient Friends, which Whiting promised to do seven Years ago, in his Book, Judas and the Chief Priests, &c. p. 20, 39. Let them therefore struggle, as Mahomet did, with the help of their Apostate Priest, as he did with his Apostate Monk. But that I may set forth the Quakers New Design, I shall first set down some few of the Bishops and Ministers of the Church of England, which Whiting and Claridge have endeavoured to Blacken, in their Books, The Rector Corrected, &c. by Whiting, and that, Entitled, Melius Inquirendum, by Claridge; Secondly, Some Hints of the Doctrine they pretend to Cite out of their Books: And, Thirdly, Their Falsifying the Works of the late Lord Chief Justice Hale. And of these in their Order: And,

First, Our Bishops and Ministers, upon whom the Quakers fix their Charge.

A. Bp. Tillotson,	Dr. Whirby,	Dr. Calamy,
L. Bp. of Sarum,	Dr. Whichcot,	Dr. Paine,
Dr. Scot,	Dr. Stanhope,	Mr. Stephen Nye,
Dr. Lucas,	Dr. South,	Bishop Tayler.

Secondly, Some few Hints of the Doctrine they pretend to Cite out of them.

I. As Applauders of Heathenish Sayings. II. With saying, What is Religion good for? III. That in all the Scriptures, there is not to be found one Exhortation to believe in Christ. IV. Again, You do not find it any where revealed in Scripture, that there is a God. It would make one startle (saith Claridge) to hear such strange Language as this, from the Pulpit. A Preacher should keep up (saith Claridge, as if the Quakers had such a Reverence for them) the Reverence of the Scriptures, and bring his Auditors to a good Opinion of them, and not Disparage and Villify (grossly False, but whoever have Villified them like the Quakers) the Book he pretends to Preach out of, as these Men (the Bishops and Ministers) do. I will say this (says Claridge) If a Preacher lessens the Authority of the Bible, 'tis a sign that his Prudence is as little, as his De-

sign is Ill. VI. The Negligence of the Transcribers of the Bible have caused real Repugnances in several parts of it. (Upon which, Claridge Descants) saying, It must no longer be thought strange, that Revealed Religion, is so struck at of late, when we find such Notions as these prevailing among us, when we see the Foundations of Revealed Religion, that is, the Scriptures thus Undermined. VII.

All Reasonings about Divine Revelations, must necessarily be governed by the Principles of Natural Religion. (Upon which, Claridge Descants, saying,) This is the way to Subvert the chief Doctrines of Christianity, as that of the Trinity, and Christ's Satisfaction; it is this Idolizing of Reason, that hath given Occasion for the Rise of Scepticism, as to reveal'd Points, which now reign so much among us, and will, if it be not speedily restrained, prove the Bane of Christianity. VIII. The Tone of the Pulpit is this, (says he) viz. Reason must be the Rule of all Religion, Reason is the Standard of all Truth, nothing is to be admitted in Christianity, but what is founded upon Natural Reason. This (says he) has been their Dialect, and never were more Deists and Atheists, than since this has been the Language of the Pulpit and Press —

Thence some Sermons savour more of Judaism, than Gospel-discoveries. Christianity is sinking with them, and they take the way to Exterminate it wholly.

IX. Their Sermons are Moral Harangues generally; and Tully's Offices, and Seneca's Epistles, serve them instead of the Bible; they are furnished with none but Moral Precepts, as if they were Preaching at Old Rome, or Athens, and that their Hearers were all Infidels: These Men (afore said) are a sort of Pagan Preachers, they are mere Ethick Lecturers, and read only Morality to their Hearers, Cicero, or Antoninus would have Preached much better than they. X. Lust, or Carnal Desires (saith another of their Pulpit-Preachers) are no Sin (nay, saith Claridge) He asserts, That the Lustings and Desires of the Flesh after Evil, or undue Objects, are not Evil or Sinful, (nay) he sticks not to tell us, That these Lustings and Desires of the Flesh were even in our Blessed Saviour. XI. Again, saith Whiting, following Richard Claridge's Copy; Bishop Tayler saith, That a Man is not bound to pay his Debts, when to do so, will take from his his Natural Support. XII. And that for Lovers to lie together before Publication, tho' it be Evil in the Eye of Men, yet in the Eyes of God it is not Fornication: The Rector Corrected, &c. p. 127, 133. Upon which Whiting descants, saying,

Here are two Doors opened, the one to Fraud, and the other to Uncleaness, for the Encouragement of Ill-minded Men: First, To keep their Creditors from their just Debts. And, Secondly, To let the Reins loose to young Wantons for the Satisfaction of their Brutish Lusts. Adding, The Generality of the Clergy are Apostatiz'd, they neglecting to make the Scriptures their Rule, and consulting their Reason instead of the Bible and putting the Philosopher in our Saviour's Place.

Now, I dare Appeal to all the Lay-Christians in, Community with the Church of England, whether ever they heard or read such Doctrine from the Bishops and Clergy of the Church of England? If not, then how abominably are they wronged by this Claridge and Whiting? &c. I grant, they both pretend to Quotations, and which they make their

own by **Adoption**, and that according to *George Whitehead's Rule*, Recited out of his Books in Part IV. Sect. XV. *First*, In that they appear so Affected with these Scandalous Quotations (if yet they be Quotations, and not Forgeries) That, *Secondly*, They have taken some care to Recite and Print them (tho' not at large.) *Thirdly*, And that without shewing any Dislike to them. But, *Fourthly*, Rather as Matters highly approved of by them. So that, *Fifthly*, 'Tis manifest, that both *Claridge*, and his Pupil *Whiting*, together with their Second-day-meeting, have Espoused them. And, *Sixthly*, That what is said to be quoted (how False and Scandalous soever) out of the Bishops and Clergies Books and Sermons, they have made their own by Adoption (and by their own Rule refer'd to) ought to be charged upon them, and Publick Satisfaction Demanded of them. Wherefore,

Thirdly, To discover their False and Pernicious Way of Quoting Authors, I beg my Reader to have Patience, and to take particular Notice of this one Quotation of the Quakers by this Apostate Priest, the Quakers Hireling, *Richard Claridge*, in their Book, *Melius Inquirendum*, &c. p. 266. And by the Epistle to the Reader thereof, Recommended by *George Whitehead*; for it is a Figure and Lively Representation of their whole Proceedings, and, which I hope may Apologize for me, touching Severity in the Objection: In order to which, I shall first recite every word of *Richard Claridge's* Quotation out of Judge *Hale*: And, *Secondly*, I shall set down Judge *Hale's* Passage in his own Words: And, *Thirdly*, I shall bring another Passage out of another of his Books to his Children, to confirm my Sense, and their Sophistication,

The Judgment of Judge Hale, concerning the Quakers, and their Doctrine and Practices [saith *Richard Claridge*] viz.

Take away some Singularities, the Men are as other Men, some indeed very Sober, Just, and Plain-hearted-men, and Sound in most, if not all the Important Doctrines and Practices of Christianity. See his Book, Entitled, *The Judgment of the late Lord Chief Justice, Sir Matthew Hale, of the Nature of True Religion*, p. 15. Printed, 1684. Here is every word recited by *Richard Claridge*, without adding or diminishing one word, either in Title or Quotation, beginning, *The Judgment*, &c. except those in Crotchets [] at the Title ending. See his Book, &c. Yea, both Page, and Year, when Printed. I shall next give you the Passage in Judge *Hale's* own Words, after I have put *Richard Claridge's* Title thereunto, viz.

The Judgment of Judge Hale, concerning the Quakers, and their Doctrine and Practices, in his own Words [saith *Francis Bugg*] viz.

But among all the differing Periwaisons among us, there are none that gives a Man more ample Evidence of Mistakes of this Nature than the Quakers, who place a great part of their Religion in keeping on their Hats, in using the Words, *Thee* and *Thou*, in styling the Months, and Days of the Week, not according to the usual Appellation, but the *First*, or *Second Month*, or *Day*, &c. in certain Habits and Postures, unlike other Men; in Silent Devotions at their Meetings, in Reviling, and

Crying down the Publick Ministry, Churches, Sacraments, and Lord's-day. Take away but these, and the like Super-additions, the Men are as other Men; some indeed very Sober, Just, and Plain-hearted Men, others, Subtil, Covetous, Uncharitable, Tumultuous, Ignorant, Proud, Slanderers, and Despisers of others: And yet, as long as they conform to their Sect in these Impertinent and Unwarrantable Singularities, they please themselves with the Stile of the People of God, and are for the most part esteem'd so by those of that Sect. See his Book, Entitled, *The Judgment of the late Lord Chief Justice, Sir Matthew Hale, of the Nature of True Religion*, p. 15. Printed, 1684.

Observe this Quaker-Fallhood, by *Richard Claridge*, and recommended by *George Whitehead*; they represent Judge *Hale*, to have wrote, that the Quakers are found in most, if not all the Important Doctrines and Practices of Christianity. This is a downright Lie, and told knowingly; even grand Hypocrisy, and of set purpose to Deceive; for, I affirm, there is not such a Passage in the whole. I grant, the Judge said, *Some indeed are very Sober, Just, and Plain-hearted Men*, a thing no body denies, tho' but few such; but the following words, *others* (of them) *Subtil, Covetous, Uncharitable, Tumultuous, Ignorant, Proud, Slanderers, and Despisers of others*, are all dropt, with abundance of other words of like Import, which I need not now recite, that being apparent from his and my Quotation: And, therefore, let his Brethren Correct him, even *John Whiting*, in his *Reitor Corrected*, &c. p. 64, 65. Who thus saith, *All that have any Ingenuity, will grant, that whoever pretend to quote an Author's Words, and doth it not verbatim, but leaves out, puts in, and changes, or alters words at pleasure, clipping Sentences, &c. to make them speak as he would have them, is guilty of Forgery, and the Quotation to be esteem'd False,*

—what will he lie for God, and cheat for Religion? Or, can he expect to go to Heaven with a Lie in his Mouth, or in his Right-hand?—Oh that even a Vile Person should work such Villany! And if this Correction be not sufficient to be by *Whiting*, his Pupil, accounted a Forger, a Liar, a Chear, a Villian, &c. Let *Daniel Phillips*, another Quaker-Author, farther Correct him, who saith, in his Book, *Vindicia Veritatis, If any Relater of a Matter of Fact*, (saith *Phillips*) *is Detested of Lying in any Circumstance, no Credit is to be given to any of the rest, till he can rescue himself from the Imputation of a Liar*. Thus we see, that *Claridge* and *Whitehead*, in that he recommended his Book, and by Adoption made it his own, are both Condemned by both *Whiting* and *Phillips*, and will be by all that know it.

And whereas it is manifest, that *Claridge* recited this Passage out of Judge *Hale*, in their Favour, and that because of those six Words, *Sober, Just, and Plain-hearted Men*; when, alas, there was in the same Passage about six-score words, as directly against them as could be. But that it may yet farther appear, if farther can be, how far that Worthy Gentleman, *Sir Matthew Hale*, was from favouring the Heresie of Quakerism, take another Passage in another of his Books, Written as Advice to his Children, Entitled, *Contemplations*, &c. Part III. p. 252, viz.

Have

'Have as little to do (said he to his Children) as is possible with obstinate Hereticks, or Persons obstinately perverse in Matters of Religion; as Papists and Quakers, and the like. But especially, converse not with them in Matters of Religion; for instead of Converting them to the Truth by your Perswasions, you shall but harden them the more, and endanger your selves. They are to be dealt withall in these Matters, only by Persons of great Abilities; for a Perverted and Corrupted Mind, and an obstinate Spirit, carries in it a Contagion, as Infectious; and much more dangerous than the Plague in the Body; where their Opinions meet with a young and weak Opponent.

Thus does their Impudence appear, and thus they quote Scripture, thus they quote Fathers, thus they quote our Bishops and Clergy, thus they quote Protestant Dissenters, and such as write against their Errors, taking a few words here and there, that seem to favour them, and drop those against them; yea, and those few that seem to favour them, as they quote them, they'll strain to a Sense never intended, and all to take hold of any Twig of a sound Tree to support their sinking Cause, as any Man near drowning is apt to do.

A few Remarks upon the whole.

And first, we see they charge our Bishops with Heathenish Sayings, which I utterly deny; but if they had said, they sometimes acquaint us with the moral Sayings of some great Men, as Tully, Cicero, &c. among the Heathen, and which are, and ought to be imitable by us Christians, it had been both fair, and so justifiable, as that W. Penn, &c. have done the like in his *Christian Quaker*, &c. and no Cross, no Crown. But farther, George Fox wrote a Book, on purpose to set Heathen Divinity above that of Christianity. See Part I. p. 41. What Impudence then is this? Surely Prejudice has made them as blind as Beetles. But,

Secondly, And with saying, *What is Religion good for? That they are Underminers of Scripture; that they disparage and vilifie the Scriptures; that they lessen the Authority of the Scriptures, &c.* with abundance of the like Fallacies.

Do but in this behold their Impudence, for I presume it is without Parallel: For, has it not been their own Practice for above fifty Years together? I say it has, and will prove it to their Faces: First, That they have not only neglected the Scriptures to be their Rule, but have all along disputed against the Scripture being the Rule of Faith and Practice; nay, they have taught in Print, *That the Scriptures are Carnal, that they are Death, that they are Dust and Serpents Meat, that they are Beastly Ware; that whoever takes a Text and preaches out of them are Conjurors; that they are Humane, and that what we learn from thence is Humane; that they are not the Rule of Faith, and that they neither teach to worship or serve God. That such as take up a Command from the Letter without (meaning the Scripture) are bewitch'd. That their Sayings by the Spirit, (and consequently their Writings) are of as great, nay, of greater Authority than the Scriptures; that the Scriptures are so useless, (as to the Quakers) that they could know their Religion as*

well tho' there had never been a word of Scripture written. That the Scripture only makes Men wise to oppose the Truth, (meaning thereby to oppose Quakerism:) These Doctrines, and abundance more of the like import, are their Sayings in Print. With what Face then, but that of Brags, can they charge our Ministry with their own Crimes? Well, did our Saviour cry *Wo, wo, wo, to their Forefathers the Pharisees of old, saying, pluck out the Beam first out of your own Eyes, then shall you see clearly to pull out the Mote out of your Brother's Eye.* But,

Thirdly, Say both *Clavidge* and *Whiting*, They teach, *that Lust or carnal Desires after undue Objects are no Sin, and that these Lustings and Desires of the Flesh were even in our Saviour; and that Lovers may innocently lie together before Marriage; and that Men in debt are not in Conscience bound to pay their Debts when it takes from them their Natural Support, &c.*

These are such horrid Suggestions, so false in fact, and of such a wicked Tendency, that nothing but a thing call'd a *Quaker*, would, or could have the Impudence to broach such Slanders; and that these are most horrible and scandalous Slanders, I dare appeal to all the Lay-Members in Community with the Church of England, to witness against such Scandals. I have gone to Church near thirty Years since I left the Quakers, and have been, I do believe, as conversant in reading our Ministers Books, and hearing of Sermons, as either of them, and I never heard or saw such a Passage, that dropp'd from the Mouths or Pen of any Bishop or Minister of the Church of England; and did not they think, that their People would take for granted all they speak from the Spirit for so thousands of them believe their Teachers to do) they could not hope that ever their wicked Suggestions could take place, so as to bring about their Design; namely, to render the Church of England such a corrupt Church, as that the Ministers thereof open'd a Door to such licentious Practices. And were I but enabled, I would print ten thousand Books of an Impression (as the Quakers have done) twelve Sheers in Octavo, price 4d. which would be to every Parish one, and dispers'd into all Corners of the Earth, if possible, to shew the Baseness of this Apostate-Priest, and his Pupil *Whiting*, &c. but since I see no Hopes of being so qualify'd, I content my self with doing my Duty, in leaving to Posterity a Testimony against their Wickedness, as well as Precedents from Matters of fact, that the Writers and Teachers of the Quakers are guilty of those very things they charge (tho' without any Grounds) upon our Christian Ministry, as may be seen in Sect. XXXVI, several times, on several Occasions, otherwise (and without such just Provocation) I had not, having no Delight therein, as well as knowing that in every Society of Christians, there is too much Sin committed; and that without their Teachers Leave, or Licence, or Doctrine of that Tendency.

I shall not gradatim follow them in all their Steps, this is only a Preface; but I hope I have said enough to this Objection, and shew'd Reasons sufficient to justify my confronting them at their Meetings, at the Parliament, and wheresoever I find an Opportunity; and therefore as I began this Apology, so I end it, with my humble Thanks to Almighty God, for all his Mercies and signal Tokens, of his Divine

Pro-

Providence to me, ever since I took Pen in hand to witness against this deceitful Generation call'd Quakers; and more particularly in giving me length of Days thus far to finish my Testimony against their deep Hypocrisie, as also to my good Benefactors, who have been instrumentally helpful therein, by putting to their assisting Hand.

There are two or three Questions, which have been sometimes ask'd me, and which, with all Submission to better Judgments, I shall now Answer: And,

First, How came it to pass, that so many turned Quakers, both from the Church of England, and Protestant Dissenters, from 1650, to Ann. 1670, in which time (tho' since that they have not Multiplied much) they were computed to be 100000, since, (in other things) they seem to be Men of Sense? And Quakerism seems to be without either good Sense, true Reason, or Orthodox Christianity.

Secondly, And, what is the best Method to recover the Well-meaning People among them, who, if they knew the Truth of Christianity, would readily embrace it?

Thirdly, And what are those things which encourage them in their Obstinacy, so as to withstand all Conviction, and that from those manifest Demonstrations of their Errors on the one hand, and the Excellency of the Christian Religion on the other hand, which have been given by Learned, and Able Men? Men Endued with Charity, Piety, and Zeal, for the Good of Souls committed to their Charge.

I confess, to Answer these three Questions fully, would require much Time: But,

First, How it came to pass, &c. I Answer, That during the time of the Inter-regnum, there sprung up many Heresies, some say, near an hundred different Sects, amongst which there were People, called Ranters, out of which the first Founders of Quakerism sprung; and whose Convincement, George Fox (in one of his Books by me quoted) owned, and that they had a pure Seed in them, that is, they own'd their Light Within (how dark soever their Practices were) to be their only Rule; who, in the same Book, Wrote against all other Christian Churches: And, tho' they blamed the Ranters, for running out beyond their Guide, even as many Quakers have done, yet as they came at first out of them, a little Refined; so, to this Day, some of them are Tinctured with the same Leaven of Ranterism. But,

Secondly, For I must be brief, What is the best way to recover the Well-meaning People among them? For such, I grant there are, and for this, I will offer a Quaker-Precept, from Thomas Ellwood's Book, *An Epistle to Friends*, &c. p. 72. viz. Friends, know for certain, that the way to recover the Deceived, is, to discover, lay open, and witness against the Deceivers. This Method I like so well, that I have put it in Practice with all my Might, but for want of a Fund, as they have, it cannot be thought to be so Effectual to discover their Teachers, as they have been to Deceive and Pervert the Simple: And, therefore, let me shew how they have back'd this Precept of theirs, to effect what they design'd, against such as they account Deceivers. First, By Books sent in their Beginning through many Counties on Pack-horses, by Joseph and Benjamin Town-

send, who, in most great Towns opened Shops, and Sold them at cheap Rates. And, I remember at my first Perversion, how usual it was for the Quakers to put Books into my Hands, and how I did the like to others, as soon as I espied any Leaning to us. But I speak it with Regret, that when I first went Astray, our Minister, not only neglected putting Books (against the Quakers) into my Hand, which I am Morally sure might have prevented my Seduction (for from a Child I was Religiously inclined, and at 15 or 16 Years of Age, have rode in a Sunday Morning, from Undly-hall in the Parish of Lakenheath, where my Father lived, to Mildenhall (which was four Miles to hear Mr. Watson, Minister there) but did never so much as give me a Private Visit, nor no Admonition, Counsel, or Advice, to beware of these False Prophets, otherwise than what in common by Preaching he gave to all. If any desire to see more of the Quakers Method in making Profelites, and how, like the Pharisees, they compass Sea and Land to do it, I refer them to Part I. p. 52, to p. 60. And my Book, *The Pilgrims Progress, from Quakerism to Christianity*, &c. The first, second, and third Chapters; wherein I gave a more particular Account of the Subtil Bait, laid by the Quakers to catch Simple Souls, and how I was carried away with their Dissimulation. And which may be a Caution to all concerned in Administ'ring the Word and Sacraments, leaving the Ninety-nine (like the good Shepherd mentioned in the Gospel) to seek the lost Sheep, and to use Means to Recover him, that so they may give up their Account with Joy, and not with Grief. For, doubtless, God is well pleased with such Painful Labourers; and the very Angels in Heaven, who, tho' they know not the Hearts of Men, which is God's only Prerogative, yet beholding such Overt Acts, and how Sinners are thereby Converted to God, rejoyce thereat: And whilst I was Writing of this, in remembrance of how long (with the Prodigal in the Gospel) I went Astray; and considering the Divine Providence, and the many Spiritual Benefits received by my Return, I cannot refrain Tears of Joy, and returning Thanks and Praise to the God of all my Mercies, for his unspeakable Goodness. But,

Thirdly, And Lastly, What are those things which encourage them in their Obstinacy, so as to withstand all Conviction, from the many Demonstrations of their Errors, and the Excellency of the Christian Religion? &c. I Answer, Worldly Interest, and their Leaders Books. But this Article contains so many Branches, that I must Adjourn until I come at my Appendix another Year, if it shall please God to give me so much Time; where I shall shew plainly, how they Write for and against, as their Interest leads them, yea, True or False, all is one with them; for Self-interest and Conscience with them are Terms Convertible; for where their Interest leads the Van, Conscience is their Plea, as appears, p. 475, 481, 482, 484, 488, and divers other places in this, as well as in the former Parts.

And therefore, Reverend and Worthy Gentlemen, I now beg leave to Subscribe my self, as indeed I am,

March 5, 1703.

Your most Humble, and most
Devoted Servant,

Francis Bugg.

Quakerism Anatomiz'd

AND

FINALLY DISSECTED.

PART V, and LAST.

Behold, I am against thee, saith the Lord of Hosts, thou Mistress of Witch-crafts; and I will discover thy Skirts upon thy Face, and will shew the Nations thy Nakedness, and the Kingdoms thy Shame, and I will cast abominable Filth upon thee, and make thee vile, and will set thee as a gazing Stock. Nahum 3. 4, 5, 6.

SECTION XXV.

Shews the QUAKERS deep Hypocrisie touching their ADDRESS to Her Majesty Queen ANNE, (whom GOD preserve) upon the foot of their Principles being now the same they were in their beginning, and that without the least Alteration or Change, as they themselves in Print now tell us they are.

Churchman. **S** I R, Once, and but once more, I beg the favour of your Assistance, and then I shall conclude this Dialogue; wherein I hope to compleat the Discovery of the QUAKERS shameless Hypocrisy, and thereby give the Nation a farther sight into their late sham Confessions, fine Addresses, plausible Positions, and seeming Orthodox Opinions.

Dissenter. I think all this is already fully done, and plainly made to appear from their Doctrine in their Books, heretofore quoted in the foregoing Parts; and where any thing is wanting, your Book, *The Pilgrims Progress, from Quakerism to Christianity*, &c. fully supplies the same; Why then should you farther trouble your self? Remember, *That in making many Books there is no End, and much study is a weariness to the Flesh*, Ecclef. 12. 12. For have you not fully proved,

1. That they deny Magistracy, and Government as such, and cry down Superiority.
2. That they deny and Blasphemously condemn the Holy Scriptures.
3. That they exalt their own Writings above them, as of greater Authority.
4. That they damn to the Lake and the Pit the ever Blessed Trinity.
5. That they utterly deny Jesus of Nazareth, to be Christ the Son of GOD.
6. That they reject the Sacred Ordinances of Baptism and the Lord's Supper.
7. That they undervalue the Death and Sufferings of Our Blessed Lord, &c.
8. That they over-value their own as greater and more unjust than his, &c.
9. That they are guilty of Horrid Blasphemy, and grand Idolatry.
10. That their Light within, as taught by them, leads them into these and the like Errors, Heresies, and Blasphemies. I say, have you not proved all these Charges upon them? And therefore re-

member Solomon's Advice, not regarding their late made sham Confessions, since they tell us their Principles are now the same they ever were.

Churchm. I do remember his Advice, and also what he saith in another Place, cap. 9. v. 10. *Viz. Whatsoever thy Hand findeth to do, do it with all thy might, for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave whither thou goest.* And therefore I must hasten to my Work in hand, that so I may clear my Conscience in the sight of GOD. I grant that much study is a weariness to the Flesh, but I find that the Quakers are not weary; No, they can and do write Large Folio's in Defence of their Errors, and shall not we write in Defence of the Gospel?

Dissent. But pray, what is your main Design before you in this Section?

Church. There are two things in my Eye: First, To discover, what their early Principles were, since they tell us they are not chang'd; Secondly, To shew that their late sham Confessions are but meer Counterfeit, for so it was with the Arians of old, of which, take this single Instance, as Dr. Cave has it in his *Lives of the Fathers*, Vol. 2. pag. 48. *The Arians represented their Propositions in such general Terms, and were so subtle and deceitful in their Explications; That the Fathers thought they could never particularly enough provide against them. For when the Orthodox asserted Christ to be GOD, the Arians allow'd it, but then meant it in no other sence than as Angels and Holy Men are sometimes stiled GODS, and the Sons of GOD in Scripture: When they affirmed Him to be the True GOD, the others asserted, That he was truly made so by GOD. If the Catholicks maintained that the Son was naturally of GOD, the Arians would grant it. For even we (said they) are of GOD, there being one GOD, of whom are All Things. Did the Orthodox hold, that the Son was the Power, Wisdom and Image of the Father; the Arians never scrupled to admit it, for that we all are said to be the Image and Glory of GOD. Such being the crafty, and fraudulent shifting of these cunning Adversaries; That the Fathers found themselves obliged to collect together, the places of Scripture which represent and prove, The Divinity of the Son of GOD, which they more particularly declared to be meant of his being of the same Substance with the Father. That Creatures are said to be of GOD, because not existing of themselves, for they had their Rise and Being from Him. But the Son only, was properly of the Substance of the Father; this being the peculiar propriety (alias Property) of the Only begotten Son of GOD, and the true Word of the Father, implying him to be Con-substantial or Co-essential with the Father. The result of their Determination was ordered to be comprised in a standing Creed, or Confession of Faith, *Viz. We believe in One GOD, &c.* as at large in Dr. Cave's *Lives of the Fathers*, Vol. 2. pag. 61, 62.*

NOTE, That for the future, when I quote Dr. Cave's two Folio's, the one Entitled *Apostolici*, or the History of the Lives, Acts, Deaths, and Martyrdoms of those who were contemporary with or immediately succeeded the Apostles, &c. the third Edition, this I call Vol. the First; The Second is thus Entitled; *Ecclesiastici*, or the History of the Lives, Acts, Deaths, and Writings of the most Eminent Fathers of the Church, that flourished in the 4th Century. Wherein among other things are given an Account of the Rise, Growth, and Progress of Arianism, &c. this I shall call Dr. Cave's 2d. Vol. for shortness sake, for I shall have occasion sometimes to mention him, since I find that Arianism and Quakerism are so exactly alike in their Shiftings, deceitful Evasions, and cunning Subterfuges. But the latter Heresie is worse than that of the former.

It was a saying of Irenæus (says Dr. Cave) after having read the Books of Hereticks, and personally encountered them, laying open their Designs, discovering their Persons, confuting their Errors, and condemning their Licentious Practices, whereby he had fully display'd their wild and phantastick Principles, and abominable Practices, and that with such infinite pains endeavour'd to refute them; tho' indeed so prodigiously extravagant, so utterly irreconcilable were they to any Principles of sober Reason, that as Irenæus himself observes, **It was victory enough over them, only to discover and detect them,** (a) And if so, GOD be thanked, I have by his Assistance obtained a good Victory. I cannot but note the Complaint of Dr. Cave in one Particular, *Viz. It has been no small unhappiness to the Church, that the Acts of so many great and Illustrious Persons have been either wholly buried in silence, or that very short and imperfect Notices have been transmitted to us.* (b).

But I hope to prevent the like complaint, touching the most Infamous Persons, the Ring-leaders of the Quakers, and their most pernicious Errors, for I quote both Book and Page out of which I take them; I offer them now in my Life-time to give them a Meeting to prove what I say, and their refusing to meet me is a plain Demonstration, that they are Self-condemned, at least to all such as know how forward they have formerly been to challenge others to Conferen-

(a) Dr. Cave, Vol. 1. Pag. 166. (b) Dr. Cave, Vol. 2. Pag. 341.

ces, and Publick Disputations, see Part I. p. 3, 4. 35. and Part IV. Sect. XIX. disturbing Churches. See Part III. Sect. V. But now they are struck mute, not a Man of them dare stand a publick Test, Witness *G. Whitehead* at *Mildon-Hall Meeting*, in *Suffolk*, *July 27. 1708.* who fled as soon as I challenged him to prove him a Deceiver of the People. No, no, not a Man of them dare now defend their Principles; I have heard that *Oliver Cromwel* was wont to say, they run, they run; so it may now be said of the *Quakers*, they run, they run, they stand mute, and are struck Speechless, nay, they cannot stand their Ground but run; they are Routed by the force of their own Weapons. But moreover as a Testimony to future Ages, the Books I quote, will be laid up in *Christ-Church College* in *Oxford*, as lasting Monuments of their Heresies, and Blasphemies for Generations to come, and for which end (as well as for the present Age) I take this Pains to collect and gather some of their old Principles together, for the Service of the Church, that so no Complaint may lye of our Remissness on that Account, believing that the Time will come, that some in Authority will appear in Defence of the Catholick Faith against these Subverters thereof what in them lieth.

And now I shall proceed to prove from their own late Prints, that their Principles are now no other than they were in the beginning; and next shew what those Principles were, and that in one Column, against which in another Column, I shall place their Address to Her Majesty, that so it may appear to all the World how inconsistent this infallible *Quakerism* is with it self, and to shew how they can, as *Geo. Whitehead* says, word their Matter otherwise, and yet mean always the same, See his *Count. Conv.* pag. 72. And having thus pav'd my way; I shall now proceed to Particulars under distinct Heads, *Viz.*

The Quakers Testimony, to their Ancient Principles re-asserted.

First, *God is the same, Truth is the same, his People the same, and their Principles the same* (as in the beginning) *The Quakers cleared, &c.* pag. 7. by *G. W.* Printed 1698.

Secondly, Thus says *Joseph Wyeth*, in his Book *Primitive Christianity, &c.* pag. 6. Our Principles are now no other, than what they were when we were first a People, (the reason he gives is) For Truth changes not. Again pag. 53. I have before shewed, (says he) that our Principles are now no other, than what they were when we were first a People. And Preface Pag. 3. What we now profess is no other than what we did, &c.

Thirdly, Part of a Paragraph publish'd by the Quakers in the *Postman*, Jan. 14. 1699. — The Quakers not questioning, but to acquit their Ancient Friends and their Writings, from those black Charges, not being conscious of Deviating in any one point of Doctrine from what they first held.

Fourthly, See a Clause in their Epistle from their yearly Meeting, beginning June 1. ending June 4. Ann. 1696. *viz.* We cannot but recommend unto You (our Dear Friends and Brethren) the holding up the Holy Testimony of Truth; which hath made us a People, and that in all the Parts of it, for Truth is One, and changes not: And what it convinced us of to be Evil in the beginning, it reproves still, — Us his whole Heritage and People.

Fifthly, Upon the whole Matter, I do not perceive; that there is any occasion for us to retract any particular Passage, so long as we are satisfied our Friends intentions were sound. We provoke the whole Herd of our Adversaries to produce one Sentence, relating to the Fundamentals of Christianity, which we have erroneously defended. [I F. Bugg offer to meet Dan. Phillips on this Head Publickly, and prove they have Erroneously Defended] For my part (says Phillips) I can declare, that to the best of my remembrance, I have not met with one Period, in any of our Ancient Friends Writings, which I cannot stand by, and with as little Difficulty, as some parts of the New Testament. We are not sensible that we have alter'd any one Principle of our Faith since we were a People, but are the same in every respect that we were 50 Years ago. We know not one Article of the Christian Faith, in which we are altered since we were a People; therefore Blush not Publickly to declare that we are not changed in Our Principles. *Vindiciæ Veritatis, &c.* p. 218, 224. by *William Penn*, and *Dan. Phillips*, Printed 1703.

Thus I have proved, not only by the unanimous consent of their Chief Scribes, *G. Whitehead, W. Penn, Joseph Wyeth, Dan. Phillips, &c.* the Publick News-Paper put in by the Quakers, but also by the unanimous Consent of their General Council, 1696. who stile themselves in their decretal Epistle, *As his whole Heritage and People*, which Answers their Prophet *Solomon Eccles*, who said, *The Quakers are in the Truth and none but they.* And as these several and Authentick Testimonies do abundantly assure us that their Principles now are the same they were then, and that in every respect, and in all the Parts of it. And whatsoever it did then convince them to be Evil, whether touching Superiors, Monarchy, Parliaments,

aments, Kings, Emperors, Laws, Government, &c. as well as other their Capital Sins, of which I have Instanted Twelve in Sect. XXX following; I say, if their Principles be the same in **every** respect, and in all the Parts of it, with their Ancient Testimony; then it is plain that all their late Sham-Confessions and Addresses, are meer Counterfeits, and that by these concurrent Testimonies foregoing, it plainly appears that they still adhere, and do by these Presents re-assert, all the Blasphemies, Errors, and Heresies that can be found, in any of their Ancient Writings, insomuch that if they will be Honest and Sincere, they are under a Necessity to retract and condemn either their Old Principles, or their New Confessions, Addresses, &c. And that the World may see, how *Quakerism* hangs together, even like a Rope of Sand; I have, as before-observed, transcrib'd their late Address in one Column, and their Ancient Principles in another Column, to shew the Harmony of *Quakerism*; which take as followeth, *Viz.*

The Quakers Address.

To QUEEN ANNE, of Great Britain: *The Grateful and Humble Address of the People called QUAKERS, from their Yearly Meeting in London, the 28th of the Third Month called May, 1708.*

WE, having good Cause to commemorate the manifold Mercies of God, vouchsafed to this United Kingdom of Great Britain, Believe it our Duty to make our Humble Acknowledgments, First to the Divine Majesty, and next to the Queen, for the Liberty we do enjoy, under her kind and favourable Government; with hearty Desires and Prayers to Almighty God (who hath hitherto disappointed the mischievous Designs of her Enemies both Foreign and Domestick) that he will so effectually replenish the Queen's Heart, together with those of her great Council with his Divine Wisdom, That Righteousness, Justice, and Moderation (which are the Ornaments of the Queen's Reign, and which exalts a Nation) may be increased and promoted.

And we take this Opportunity to give the Queen the renewed Assurance of our hearty Affection to the Establish'd Government, and that we will as a People in our respective Stations, according to our Peaceable Principles, by the Grace of God, approve our selves in all Fidelity the Queen's Faithful and Obedient Subjects, and as such conclude with fervent Prayers to the Lord

Their Ancient Principles.

ALL Kings (and consequently Queens) have sprung up in the Night since the Days of the Apostles, among the Antichrists. And do not the Priests cry for an Earthly King? (or Queen) and will have Caesar. Do they not in this Crucifie Jesus? Are not all Christians, that dote so much of an Earthly King, (or Queen) Traytors against Christ? Do you read that there were any Kings (or Queens) since the Apostles Days, but among the Apostate Christians, the false Church, and Mother of Harlots? That is the False Church that doth not live upon the Heads of Kings, (and Queens). We know that these Kings (and Queens) are Spiritual Egyptians got up since the Days of the Apostles. You never read of any Kings (or Queens) among the true Christians, but among the Apostates. Ignorant and Foolish People, that would have a King, (or Queen) to reign over you. Christians are not to do things in the name of an Earthly King. These sayings according to their true sence, I have extracted out of Geo. Fox's Book several Papers given forth to the Heads of the Nation, &c. writ Anno 1659. observe the fallacy, it being a Time of Rebellion, as more Largely recited in Part IV. Pag. 359, 360. Again, The Lord is risen (said their Prophet Burroughs, who writ at the same time) to overturn Kings, Princes, Governments, and Laws, there shall no King (or Queen) be ruling but Jesus. Burroughs's Works, pag. 244. more largely cited, Part IV. Pag. 362. Again. To all the Worlds Professors, &c. The Word

‘ Lord of Hosts, that after a prosperous, safe, and long Reign in this Life, Thou, O QUEEN, maist be Blessed with an Eternal Crown of Glory.

Word of the Lord God to you ; your Zeal is without the Knowledge of God ; you depend upon the Scriptures but your Minds are turned from the Light within you. The Word of the Lord God to you call’d *Episcopalians*, and

Presbyterians, you are wholly in Darkness, and so your dark Minds have the **Common Prayer**, and such would have a King (or Queen) to Reign, in which Nature lodgeth the **Murderer**. A True Separation, &c. pag. 6, 7. by *Rich. Hubbertborn*, See Part IV. Pag. 312. for abundance of the like : But they tell us again. It was through Ignorance that the People Subjected themselves to reditary Government, or to a Government standing in a single Person successively, and our Nation have been under the bonds of Slavery in this respect, &c. Good Council and Advice rejected, &c. by their Prophet Burrough, Printed in Quarto Anno 1659. when the King was in Exile, but left out in his Works, Reprinted after the Restoration in Folio 1672. As if ashamed of this Doctrine, not but their Principles are still the same, they tell you so.

I shall mention but one Quotation more, (though I could so of the like Import) and the rather because spoken by their great Apostle *Geo. Fox*, and that (as he says) from the Mouth of the Lord, Printed Anno 1654. And Re-printed Anno 1655. Thus Entitled, *News coming up out of the North, sounding towards the South, &c. written from the mouth of the Lord, by one who is naked, and stands naked before the Lord, cloathed with Righteousness, whose Name is not known in the World, risen up out of the North, which was prophesied of and is now fulfilled.* George For.

In Page 18. it is thus Directed. **To the Heads of this Nation and all the Dominions of the Earth, Nations, and Kingdoms, every where in all the World ; To you all Kings, Princes, Dukes, Rulers, Judges, Justices, &c.** And then thus, pag. 18. Dreadful is the Lord and Powerful, who is coming to execute True Judgment upon all you Judges, and to change all your Laws **ye Kings**, (and consequently Queens) **All You Rulers must down and cease.**— And all you underling Officers which have been as the **Arms** of this great **Tree** (of Government) which the Fowles have lodged under— **All your Branches must be cut down**, pag. 19. So you must be cut down with the same Power that cut down the King (meaning King Charles I.) who Reigned over the Nation, whose Family was a Nursery for Bishops, p. 20. Sing all ye Saints and rejoyce, clap your hands and be glad, for the Lord Jehovah will Reign, and the Government shall be taken from you pretended Rulers, Judges and Justices, Lawyers and Constables, all this **Tree** must be cut down, and Jesus Christ will Rule alone, pag. 31. Sound the Trumpet, sound an Alarm, call up to the Battle, gather together for Destruction, draw the Sword, hew down all fruitless **Trees** (meaning all Governours, from the King to the Constable) which cumber the Ground, **Hew down all the Powers of the Earth**— Slay Baal, Ba'aam must be slain (amongst the Rulers) all the **Hirelings** must be turned out of the Kingdom (that is banished or slain) who have pretended that GOD sent them, the Sword of the Lord is drawn against you all, (that is Rulers and Priests) the Sword you cannot escape, and it shall be upon you all e're long. Geo. For.

From all which observe, First, they tell you, that their Principles are the same they were in the Beginning, and that in all respects ; Secondly, I have shewed what their Principles were in the beginning, and that, if they may be known by their Words, not rashly, or unadvisedly spoken, but deliberately Printed, and sometimes Re-printed, which should I expatiate upon them, and shew particularly how they operate against all Kings as Apostates and Spiritual Egyptians, yea, Antichrists ; it would require a Volume by it self : I grant, that their Seditious Books and Treasonable Doctrines they broached from the Year 1650, to 1660, were by the Act of Oblivion forgiven at the Restoration of King Charles II. But since they now re-assert them afresh ; it is but reasonable that they should be examin'd about them, and enjoyned to retract and condemn them before new favours are heaped upon them, and especially since it agrees with their own stated Discipline, of which I shall give some few Instances, that so the World may see how frequent it is with them to call for Retraction, and Condemnation by such of their own People who have transgressed their Tenets, and the rather because that when I give in any Papers to the Parliament, urging Reasons for their Examination, and that if they be upon Examination found Guilty of those horrid Blasphemies and pernicious Errors, with which I charge

them, that they should be enjoined to a Publick Retraction, and Condemnation of such Books containing such Doctrines. Now as this is all, that both I and many Thousands of this Nation desire, yet this they call *Persecution*. Oh ! say they, *Fran. Bugg* is for *Persecution* ! Although I hope I am farther from a Spirit of *Persecution* than themselves, as by their Fruits (which I shall have occasion hereafter to mention) will appear ; but since the very calling for a Retraction is by them accounted *Persecution* ; I shall shew that by their own stated Discipline, they are for a Retraction even among themselves, and consequently (if that be such) for *Persecution*.

Some brief Hints of the Quakers Discipline touching Retractions.

First, *John Barnard* a Quaker-Merchant in London, for selling of *William Rogers* his Book, Entitled, *The Christian Quaker distinguished from the Apostate and Innovator, &c.* in 5 Parts (which Book was chiefly levell'd against the Usurpation of *Geo. Fox* and his Party, in setting up a Female Government) was excommunicated, *ipso facto*, at their Meeting in *Devonshire-House* London, the Fourth Day of the Eleventh Month (as they cant it) Anno 1681, in which Excommunication are these Word : So that now we can have no Spiritual Communion with him (i. e. *John Barnard*) until he shall Return unto the Truth, by condemnation of that Work and Spirit, &c. That is to say, his selling the said Book, *The Christian Quaker, &c.* as more largely recited in my Book. *De Chris. Lib. &c.* Part II. pag. 198. But,

Secondly, *Mr. Keith*, who having charged the Quaker-Teachers with holding Erroneous Doctrine, who thereupon being summoned to their Yearly Meeting or Great Sanhedrim, Anno 1694, because he refused to retract what he had said, viz. by calling in his Books that so charged them, and to publish something that might effectually clear the Body of their People, and their Ministers from those gross Errors, with which he had charged them, and to retract his bitter Language as they called it, they forthwith sent out their Bull of Excommunication against him, tho' as *Mr. Keith* well observed, it had neither Teeth nor Horns, (that is, they had not Power to do more). See the Bull at large in his Book, *A true Account, &c.* p. 4, 5.

Thirdly, Because *Mr. Tho. Crisp*, when a Quaker, Married with a Publick Minister, they made his Wife, (tho' they could never buckle him) give out a Paper to condemn her Marriage with a Priest, and this Retraction of hers they kept 18 Years, and then, upon their difference with her Husband, and she joyning with her Husband against *Fox's* Party, they Published her thus, condemning and retracting as at large in the Quakers Book stiled, *Tho. Crisp's Envy Detected, &c.* pag. 4. put out by *Jo. Feild* and *Rich. Richardson*. And *Mr. Crisp's* Reply, Entitled *The Fifth Part of Baal's Builders Unmask'd, &c.* pag. 8, 9. Where *Mr. Crisp* lashes these two Mercenary Preachers for Faults that the *Jesuits* would abhor, for they first gained this Retraction clandestinely, and 18 Years after broke the Seal of Confession, and Absolution, &c. to which I refer.

Fourthly, And that it may more fully appear that it is their stated Discipline or Order, to exact Recantations or Retractions and Condemnations of the Party that offend against the same, either by Word or Deed, as well as to shew that *Mrs. Crisp's* Retraction and Condemnation of her Lawful Marriage with her Husband, was enjoined by them, and exacted from her according to their said Discipline. See An Epistle of theirs thus directed. From the Six-Week Meeting at *Devonshire-House*, 15th of the Fifth Month 1690. Viz. Dear Friends, whereas we are informed, that many amongst us frequent our Publick Meetings, and appear to Publick view to be of us. Yet when a Temptation have been before them, have gone to the Priests to be joyned in Marriage, and so have brought dishonour to our Holy (alias Unholy) Profession. Yet they, or some on their behalf, applies to Us to bury their dead among Us. Now Friends, we advise to be cautious, how you admit any such that have so done, and have not condemned (or retracted) the same.

And if any have transgressed the Apostles Doctrine so far as to become unequally yoked, viz. a Believer with an Unbeliever ; we cannot have Unity with such, until he or she comes to unfeigned Repentance for the same ; and if any Monthly Meeting knows of any, to be guilty, as above, they are advised to deal with them by faithful Admonition ; which if they comply not, but reject, then by a Writing declare they are none of us, till they repent, and deny (or retract) such Practices. Signed on behalf of the said Meeting, by Benjamin Beals, John Feild.

Fifthly, I also find it a stated Law made at their Yearly Meeting, May 27. 1675. That the Churches Testimony (as they cantingly call their Schism) against scandalous Walkers, (as they call such as transgress their Edicts, write against their Errors, or speak against their Teachers) and the Repentance and Condemnation of the Parties restored, be Recorded in a distinct Book. This Order was made, the Day and Year abovesaid, with divers others, and Signed by

William Penn, } } *Stephen Crisp,* } } *Tho. Salt-hause,* } And others.
Geo. Whitehead, } } *Alexan. Parker.* } } *John Burnet.*

Thus

Thus I have shewed by these few Hints, and might do by 50 more Instances, that nothing will serve with the *Quakers*, but plain Retractions or Condemnations from such as transgress their Laws, either by Word or Deed; but take one Instance more, viz.

Sixthly, At a Quarterly Meeting at *Dorchester*, the 15th of the 5th Month, 1696. *William Wilkins* was excommunicated for Marrying with a Woman of a contrary Perswasion, and by a Priest too; and for which they testified against him as gone from Truth into the Spirit of the World, and could have no Fellowship with him, nor own him, until he shall publicly condemn this his evil Practice, and repent of the same, if a place of Repentance be found. Signed on behalf, and by Appointment of the said Meeting, by *Daniel Taylor*. See this more at large in the Book, *A Defence of a Book entitled the Snake in the Grass*, Printed 1700. in the Collection at the End thereof, Numb. VIII. pag. 90.

Dissent. Well, but this is only amongst their own People, and for the Transgression of their own Laws; but should they require it of others that are not of their own Perswasion and Society, then indeed it would be a good bar; first, that it were boldness in them to ask favours, and next unreasonable that favours should be heaped upon them, until they themselves have retracted what they have spoken, written, or practised, either Immoral, Unjust, or otherwise to the Scandal of others; one such an Instance would be more to your Purpose than these Six, and render Them the Persecutors they would represent You to be.

Churchm. You can but ask, and have, and it shall be from two Books wrote by *Geo. Whitehead*, the one Entitled, *The Rambling Pilgrim*, &c. Dedicated to the Clergy of both the Universities; the other, *A sober Expostulation with some of the Clergy*, &c. which shall be my next Instance, viz. Seventhly, Whereas, *Francis Bugg* appears highly to value himself upon the Countenance of some of the Clergy. Friends, do you design to promote Christianity indeed? Then you must use better Instruments than *Francis Bugg*, whose progress is apparently from Christianity into Apostacy, and if you can either connive at his so doing, or indulge him therein; how will he and you answer it in the Great Day of Account? — I hear he is again printing against us, which we resolve with God's help not to lie under — Therefore if you do not put a stop to his mischievous Attempts, his Work will affect you who have abetted him, and the Cry will be loud, and ascend higher than your selves. First, *Francis Bugg's* rendring our Declaration to the King and Parliament for the Divine Authority of the Holy Scriptures deceitful on our Parts. This is to go about to invalidate and destroy a principal Condition of present Liberty, and to confront the Governments Acceptance of our said Declaration; What Reputation, Credit, or Honor will your Approbation of his Writing against us be? When further exposed to be taken cognizance of by Persons under higher Circumstances than You; now therefore, these are to acquaint You, that we knowing *Francis Bugg's* gross Abuses and Scandals, are in their own Nature intollerable: We do not intend to lye under his foul Calumnies, but I am perswaded the Cry will be yet Louder, and the Complaint ascend higher against him and his Abettors therein; and am apt to think it will affect you, and not tend to your Honour or Reputation, if you do not put a speedy stop to his Malicious Scribbling, and Printing against us; or at least give Publick Testimony of your dislike against him, if he refuse to desist when Admonished. Take this as my Caution (or warning). Again, and that his pious Endeavours by you his Approvers and Ministers are proved very impious, and you may answer for him, and vindicate him if you please, or can; since you have given him such high Approbation, and Congratulation. — But if you will be mute in this Matter, and suffer him to persist in his wonted course of villifying and abusing us, (without your just Reproof suitable to his Publick Offence and Crime against Truth) and without your Publick Reprehension or dislike thereof; Then may you be farther justly called in Question and exposed thereupon, for your Neglect of Justice, pag. 106.

Reader. Pray observe the bold Menaces of this Imperious *G. Whitehead*, to write to, and dedicate his Impudence in this imperious manner, not only to particular Clergymen, with whom perhaps he might, by the strength of their Fund have waged War; but for him thus to threaten the two Famous Universities, is intolerable: And to return their own Words upon them, I do tell the *Quakers* in General, 1st, That *Whitehead's* pretended pious Endeavours are Impious, as well as Pragmatical, let them answer for him, and vindicate him if they can; but if they will be mute in this Matter, and suffer him to persist [tho' I think they have silenced him] in his wonted course of Villifying and abusing others, by forging, lying, and dissembling, &c. without your just Reproof, suitable to his Publick Offence and Crime against the Truth of the Gospel, and without your Publick Reprehension or Dislike thereof; then may you be farther justly called in Question, and exposed thereupon for your neglect of Justice, &c. Now *George*, the way to engage both Parties, let you and I have a Meeting before the Universities and your Friends, and he that fails to make Proof of what he hath written, let him bear the Censure.

Now *George*, I shall only refer the Universities and your Friends, to the *Quakers* foul Scandals and Reproaches with which they have villified the Ministers of the Church Establish'd, a Sample

Sample you have in Part IV. pag. 261, to pag. 267, and pag. 305. to p. 318. Thus we see, *First*, that by their stated Discipline, they exact Retractions from their own People for so much as marrying with a Minister, selling a Book, or writing against some of their Teachers. And *Secondly*, How they demanded the like both of the Universities, and Clergy of the Church Established. Here you see they caution or warn our Clergy, to put a stop to my Writing, which they say is intollerable; pray what are their Sayings referred to? They tell you they are resolved not to lye under my Calumnies; pray read and see their foul Calumnies referred to, and what they are? They demand a publick Testimony against my Writing; why then does not *Whitehead* lead the way, by giving a Publick Testimony against *Fox, Burrough, Crane, Penn, &c.* mentioned in the Pages referred to? But all this is like *G. Whitehead*, for it bears his Image and Super-scription.

Dissent. Bless me! I am astonish'd! what, do the *Quakers* not only enslave their own tame Vassals; but do they presume, to caution, warn, or threaten the Clergy, and Universities, and call them in question, and expose them, if they so much as encourage such as forsake *Quakerism*, and defend Christianity; nay, reprehend them, and shew their publick dislike thereof, and slip their Writings against the *Quakers*? Surely this is Impudence all over! But since they so often tell us that by your calling for an Examination of their Principles, and a Retraction of their Errors, you are therefore a Persecutor; by the same Rule, They, calling for a Retraction in the six foregoing Instances, are likewise Persecutors. Moreover since they tell us in their Books, *A Ramb. Pil. &c. A Sober Expostulation, &c.* that by your telling them of their Deceitful Practice in their Declaration to the Government touching the Scriptures, of their Contempt of Authority, &c. and that thereby you confront the Government; pray have you not at hand, an Instance of their Contempt of Authority, whereby they confront the Government, and that without any Publick Testimony, by *Whitehead, &c.* against the Author thereof, since they are so much for Retraction?

Churchm. Yes, and it shews thereby that they are for keeping up their Ancient Testimony, and that as their Yearly Epistle forementioned exhorts to, in all the Parts of it, viz. I shall now shew a pregnant Instance of their Seditious and Disloyal Principles in the Practice of one of their noted Teachers, and that in concurrence with his Brethren, namely *John Love*, Last-maker in the City of *Canterbury*. For, whereas Her present Majesty, with the Advice of her Privy Counsel, did on the 3d Day of November, in the First Year of Her Reign, Issue out her Royal Proclamation, That a Day of General Thanksgiving to Almighty God for his great Mercies on the Victory at *Vigo*, strictly commanding the Religious Observation thereof, yet in Contempt thereof, the *Quakers* kept open their Shops, and followed their outward Callings, contrary to their Allegiance, and in Contempt of the Queen, her Crown, and Dignity, and the Evil Example of other dissaffected Persons to the Government by Law established. And pursuant to their Ancient Testimony the said *John Love*, not only kept open his Shop, and followed his outward Calling, like his Brethren; but on the 3d Day of December, not having the Fear of God before his Eyes, but moved by Malice, and the Instigation of the Devil, did, (in Contempt of Her Majesty's Command by Proclamation) on the said 3d of December, where Her Majesties Liege People were Celebrating Divine Service, according to the Liturgy of the Church of *England*, fix upon the Wall of *St. Andrews Church* in the Time of Divine Service, these Seditious and Scandalous Verses following, with the foregoing Title, Viz.

Of Wars and Bloodshed among Professors of Christianity.

Oh! Christendom's People, your Case is very sad,
Your Bloody Acts the Lord abhors, and Deeds that are so bad;
You do profess to love the Lord, and yet your Brethren hate,
Therefore your Prayers are abhor'd, because they are Deceit:
You fast and pray, and desire you may, your Brethren overcome;
You kill and slay, and take the Prey, and then thank God when Murther's done.
Therefore Ye Hypocrites cease, and go no further,
For God accepts no Thanks of You for Murther.

John Love.

You have heard, that they reassert their Ancient Principles, and that they are the same they were in the beginning, and that in all respects. And that their Yearly Meeting exhorts their People to keep up their Ancient Testimony, and that, in all the Parts of it, of which this is not the least; and that this of *John Love's* is such a pregnant Instance, that he is followed by the whole Herd of them, with great Applause, and so eminent a Teacher he is, that he not only preaches in their Meetings, but in the Streets and Market-Places in *Cambridge, Ely, Milden-Hall, Bury, Norwich, Yarmouth, Ipswich*, and other great Towns and Cities in many Countries in *England*, as a
sign

sign of their Unity with him, and great Approbation of him; and altho' for these Seditious Verses he was Tryed at a Quarter Sessions; Decemb. 17. 1702, and on the 19th of the same Month was set in the Pillory, with a Paper of his Crime fixed on his Forehead, (somewhat like to the Sentence given by the Parliament, Anno 1656. to his Predecessor *James Naylor*, See Part III. pag. 250.) But tho' the Quakers have, according to their stated Discipline testified against me, Mr. Keith, Mr. Barnard and others, (as I have hinted) and that without a Retraction no Reconciliation for us, yet against *John Love* I hear of no dislike publish'd, no, nor any Injunction that he should retract a Syllable of his Verses publicly. Nay, so far from that, that I have a Quaker Book by me which justifies both the Verses, and his Call thereunto, *Viz.*

Coming home from Ashford in Kent, considering how Christians fasted and prayed for the killing and destroying one another, and when so done, then every side that conquers, return Thanks to God for the same, then was I moved to write, and fix on the Walls of Andrews Steeple-house, in Canterbury, &c. those Verses, &c. as more at Large in Part II. pag. 85. where his Tryal and Condemnation is at Large recited with his Vindication in Print; all which consider'd, I marvel at the Quakers Impudence in their late Address to the Queen, saying, with hearty Prayers to Almighty God, who hath hitherto disappointed the mischievous Designs of her Enemies both Foreign and Domestick, &c. from whence two Things are observable, First, in that they make no mention of the Pretended Prince of Wales, there is a Secret in that, but Words in general like the Arians of old. Secondly, They promise not in the least to defend Her Majesty in Her Rightful Title to the Imperial Crown of the United Kingdom, no, nor a Word of either; the very Marrow of all the Addresses both from the Members of the Church of England and Protestant Dissenters, and without which, their Address is a meer jingle, a Rattle, &c. nay, worse, when we consider that their Principles are the same (and still by them uncondemn'd) that they were in the beginning, and that in all respects. Again, and we take this Opportunity to give the QUEEN the renewed Assurance of our hearty Affection to the present Established Government, and that we will as a People approve our selves in all Fidelity the Queens Faithful and Obedient Subjects, &c. so that I may say in this Case, as St. James said in another, But wilt thou know, O vain Man, that Faith without Works is dead; Ja. 2. 20. So may I say, O vain Quakers, can you not discern that your Address is vain, since you have not testified against the Pretenders Right to the Crown of Great Britain, and that you will to the best of your Power defend Her Majesty in Her Rightful Title, and then perform your Promise, as other Her Majesty's Subjects do, first promise, and then perform; and without these things (which are in all the other Loyal Addresses, as Nerves and Sinews to the Body Natural) your Address is worth nothing. This shews the Reason why you refuse to Abjure the Pretended Prince of Wales according to the Law in that Case made and provided, by the Government Established, and to which in your Address you Hypocritically pretend to have a hearty Affection, but you have for every thing left a starting-hole, viz. According to our peaceable Principles. This puts me in mind of another Salvo, by Will. Penn and Dan. Phillips, two eminent Quaker-Authors, in Answer to Mr. Stillingsfleet's Objection of not paying Honour to whom Honour is due, and yet sometimes will pretend to it, *Viz.* We do not only pretend to pay Honour to whom Honour is due; but really do it, as far as it doth not clash with the Commands of our God; (mind that, our God, which is their Light within). The greatest Honour according to our Sentiments [mark that] that we can pay our Superiors, is, a cheerful Obedience to their Lawful Commands, which according to our Principles; [meaning their primitive Principles] we are obliged to do, Vindiciæ Veritatis, &c. p. 31. 32. here is Guard upon Guard, according to our Sentiments, and according to our Principles, but what their Sentiments, and their Principles are, no Man can tell, as Fox confesseth, saying, We do believe that neither the Papists, Protestants, Apostates, nor the Sons of Adam, nor the Devil himself, can know either Head or Foot of the Quakers Principles with all their thinking (or studying). The Papists strength, &c. pag. 2. So that what they mean by our Principles, and our Sentiments, no Man living can tell, farther than they read their Books, and measure their Practices by the Holy Scripture and the Practice of the Primitive Christians, and thereby find both their Faith, Principles, and Sentiments different from the Faith and Practice of the Patriarchs, Prophets, Apostles, Primitive Christians, and all the Christian Churches to this Day.

Dissent. But what if they had said in their Address, That they will bear Faith and True Allegiance to Her Majesty Queen ANNE, and defend her to the utmost of their Power, &c. it had been all one: They are not to be understood by their Words, they have a double meaning in all they say: I have read a Book Intituled, *The Mystery of Fox-Craft*, &c. wherein p. 10. there is an Abstract of the Oath of Abjuration subscribed by 3 Quakers of the Council at Burlington in Pennsylvania, August 1703, and after that by 21 Quakers of the Assembly of New Jersey, in these Words. *Viz.* We whose Names are underwritten do sincerely promise and solemnly declare in the presence of Almighty GOD, That we will bear Faith and True Allegiance to Her Majesty Queen ANNE, and will defend her to the uttermost of Our Power— And to the utmost of our Power support, main-

tain, and defend the Limitation and Succession of the Crown, against the Pretended King J. . . s and all other Persons whatsoever— These things we do solemnly and sincerely declare, according to the express words by Us spoken, and according to the plain and common Sense and understanding of the Words, without any Equivocation, Mental Evasion, or secret Reservation whatsoever, and we do make this Recognition and Promise heartily, willingly, and truly, upon the True Faith of a Christian,

Signed by

Samuel Jennings, } George Deacon,
Francis Davenport, } And others.

But notwithstanding this solemn Affirmation in the Presence of Almighty God, they presently recur to their **Sentiments**, and their **Ancient Principles**, and returned to the Court, and desired to explain their *Sentiments, Principles, and Reserves* in these Words, *Viz.*

“WE the Subscribers of this Declaration, wherein are these Words; *Viz. We do faithfully promise to the utmost of our Power, to support, maintain, and defend the Limitation and Succession of the Crown, &c.* we declare our true intent and meaning is, to do **all** and **every** thing, according to our Duty, in order thereunto, **provided**, That this be not understood, construed, or taken, that we hereby oblige our selves to use Force and Arms, which for Conscience-sake we cannot do in this or any other Action, to the destroying the Lives of Men.

What then signifies any one of their Engagements, who thus can vary and change, so that their Address is as good without any Promise to defend Her Majesty, or Testimony against the Pretender, as it had been with it; as good did I say? Yea, good for nothing in the sight of all that are acquainted with that Quicksilver-Tribe with whom you have to do.

Churchm. For the Confutation of the Quakers, in this Point of not Fighting in Defence of their Prince, and swearing Fealty to him, I shall only refer to Dr. Cave's *Primitive Christianity*, Part III. pag. 319, to 352. the 4th Edit. where the Primitive Christians Practice is at large related under the Emperors; and why they denied Swearing, not because they held swearing in it self unlawful, as *Will. Penn.* in his *no Cross no Crown*, has set forth most falsely. But either because the Emperors commanded them to swear by the Emperor's Genius, or not sacrifice for his Safety, or not worshipping the Emperors, as *Divi* or *Gods*; this Chapter is thus Entitled, *Of their Obedience and Subjection to Civil Government*, where the Primitive Christians Subjection to the very Heathen Emperors, as well in Martial Matters, as in swearing Allegiance by Christian Forms, are excellently set forth; but I have not time, else I could shew, that the Quakers with all their Cant, sly Evasions, and cunning Subterfuges, have not the least shadow of the sincerity of those Worthies; but I hasten, and now leave their Address, advising them to a sincere Retraction, since it is according to their own stated Discipline, as I have shewed.

Now after all, if the Quakers will be **mute** in this Matter, and suffer *Whitehead, &c.* to persist in his wonted course of vilifying and abusing the Ministers of the Gospel without just **Reproof**, suitable to his, and *John Love's* **Publick Offences and Crimes** both against the Truth of the Gospel and the Government, without your **Publick Reprehension** or **dislike thereof**, then may you be farther called in Question, (as *John Love* hath already been) and exposed thereupon for your **neglect of Justice**. Thus I end this SECTION and proceed to the NEXT, giving them a Hint of mine, and their Proceedings at Parliament.

SECTION XXVI.

Shews their Insincerity and Hypocrisy about their Plea for not paying their Tythes; and that in this Case as well as in Legal Oaths, they make their Conscience a very Stalking-Horse, and their Cry of Persecution a meer Pretence to bring about some other Design; Namely, to subvert the Christian Faith, as the Reasons given, Part IV. Pag. 261, to pag. 268. shews; And this shall be the 13th Sign, that Geo. Whitehead has no Sincerity, no true inward and Spiritual Grace in him.

Churchm. **T**HERE are three Things especially, which I propose to my self to perform in this Part, namely. **First**, The Quakers pernicious Errors, if yet any thing be wanting in the foregoing Parts. **Secondly**, Their Hypocrisy, if that be not accounted by some rather a Work of Supererogation, that Point having been so largely handled, not only

only in the four foregoing Parts, but in my *Pilgrim's Progress*, &c. and indeed, in all my Books; I remember not one Book of mine that I have let pals without a Sample of it, it being their Master-piece, the Top, Foundation, and Corner-stone of their Building. **Thirdly**, And that, as the Reverend Mr. Cockson has well observed, and wrote a compleat Book under that Title, *The Rigid Quaker a Cruel Persecutor*, &c. I say, to corroborate his Book, I shall make it appear, *First*, from my own Experience, and that from plain Fact; *Secondly*, from the Testimony of others, That a Rigid, or right Quaker both by Principle and Practice, is a most Bloody and Cruel Persecutor. These are the three Principal Things which are in my View to leave to Posterity, and which I hope in GOD to finish in this Part; and now I proceed to Particulars, and that in the Matter of Tythes.

I shall not be very large on this Head, having in my Book, *The Pilgrim's Progress*, &c. 2 Edit. pag. 140, 141. recited Geo. Fox their Founder's Book, with 7000 Protestors in Number against the Payment of Tythes as Antichristian; but this Book being presented to the Parliament during the *Interregnum* made a great noise. No, I shall confine my self to a few Instances. **First**, How they Unchristian all that either pay, or receive Tythes, as *Anti-Christ's*, *Apostates*, and what not, that is ill. For in this they Unchristian both Lords, Commons, Gentry, and almost all the People in England. **Secondly**, I shall shew some few Instances, how that even some of the Head Quakers do actually Hire, Collect, and pay Tythes, when it suits their Interest, which is such a piece of deep Deceit and Hypocrisy, as nothing amongst them does so nearly resemble it, as Geo. Whitehead's taking a Legal Oath in the Lord Mayors Court, April 9. 1695. as I have shewed Part II. pag. 78. Part IV. pag. 344. who notwithstanding has preached a Thousand Times against taking a Legal Oath before a Magistrate, as a Damnable Sin. But I would not be understood to mean the Hearers amongst the Quakers, who begin to see the Delusion of their Teachers, and are convinced they ought to pay them, and do now in most Places pay them; no, I mean to bring my Proofs from their Prophets and Great Men, even the Leaders of this Heresie; that so the World may see, yea, and their own Followers also, if they be not blind, That Quakerism is a grand Cheat, and Calculated to a Design of subverting the Gospel, and in the room thereof to introduce Quakerism; and in this short Discovery, I shall begin with Edward Burrough, whom they both esteem for have been a Prophet, a Son of Thunder, and have Re-printed his Works in a Large Folio of near a Thousand Pages, and recommended into the World under the Approbation of Fox, Whitehead, Hoggill, Coale, all Prophets and Teachers, and to this Day owned as a Prophet, a Boanargess, &c. by the generality of the Quakers, *Viz.*

First, *We believe in our Consciences, That Tythes, as received and paid in these Days, are of Antichrist, and unjust Exactions upon the People of these Kingdoms, and therefore we do refuse to pay Tythes; and our denying to pay Tythes, is well and Lawfully grounded upon the coming of Christ. Tythes are of Popish Institution, and were first Ordained, paid, and received for the Use and Maintenance of the Priests and Clergy: And Antichrist is the Man of Sin, The Son of Perdition, which is the very Devil.* Burrough's Works, pag. 780, 781, 869.

Thus we see their Doctrine, and the Consequence of it, that they believe (if we could believe them) that Tythes, as now receiv'd and paid, are of Antichrist, and that Antichrist is the very Devil: Thus they have affrighted Thousands in their beginning into a compliance with their Diabolical Doctrine, and we now see them changing Colours, for tho' the Laws, by the Government Establish'd, do enjoin the Payment of Tythes, yet their Preachers still refuse to pay Tythes. Notwithstanding their smooth pretence in their late Address to Her Majesty, saying, *And we take this Opportunity to give the Queen the renewed Assurance of our hearty Affection to the Present Established Government; And yet account such as either receive or pay Tythes, according to the Laws made by the present Government, Antichrists, yea, very Devils, Oh! Profound Hypocrites, and double Tongu'd Impostors! But, Secondly, So it is no new Thing, that the People of the Lord called Quakers, have suffered so deeply for (Non-Payment of Tythes, but the Ancient Testimony to the Coming, Death, and Resurrection of Christ, which they that plead for Tythes, in this Gospel-Day, do in effect deny. The Ancient Testimony of the Coming of Christ, &c. pag. 2.*

Thirdly, Truth allows no Payment of Tythes at all under the New Covenant, but condemns it, and so would you also [speaking to William Rogers, and other Quakers of the *Storian* Party, who did allow of Payment of Tythes by such as had freedom to pay] if your Hearts were right in the Truth, for they who pay Tythes, do therein uphold a Legal Ceremony abrogated by Christ, and thereby deny Christ to be come in the Flesh, which is a Mark of Antichrist, 1 John 4. 3. An Antidote against the Infection of W. Rogers's Book, &c. By Thomas Ellwood, p. 78.

Thus have I given three Quaker-Testimonies against the Payment of Tythes, and note, their Principles are still the same, tho' in Practice they warp, I mean their Leaders; for *Thomas Ellwood*, Author of the Third Instance, is one of their great Teachers, and one of the most cunning and subtil Scribes that I know among them; yet I understand, that many of the Quakers do not like him, who being a rich Man, suffer'd his poor ancient Father to go a Begging.

Now, tho' it be a Digression from my Matter in hand, yet because this Folio is designed for Posterity, as well as the present Age, I will be a little particular on this Head: *John Raunce* having Printed a Narrative of this *Thomas Ellwood's* Hard-heartedness to his Father, he, (*John Raunce*) afterwards in a Postscript to Mr. *Keith's* Book, *A Seasonable Caveat against a Scandalous Book of Thomas Ellwood's*, &c. p. 40. goes on thus; "The Man that helped to lay *Thomas Ellwood's* Father into his Coffin, did affirm very confidently, before many Witnesses, that old *Thomas Ellwood* had no other Shroud but somewhat of an old Moth-eaten Blanket, so little and so short, that it would scarce cover his Body, not worth 6 d. He had no Cap on his Head, nor any Muffler for his Jaws. That he would not afford his Presence to attend his Deceased Father to a Burying-place, not above a Mile off, but rather chofeto give 4 Men 12 d. a piece to carry his Father's Corpse into the Parish Steeple-house-yard, where they laid him in such a Place as was commonly made use of for Vagabonds and Beggars, to the Shame of an Undutiful Son, as it is well known. *John Raunce.*

Thus we may see the Morals of this Quaker-Teacher, I suppose his Father was not a Friend, however, had he read the *Turk's* Alchoran instead of Quaker-books, he might have learned his Duty to his Father far better, viz. "Honour thy Father and Mother, especially in their old Age, and say nothing to them that may afflict them nor vex them; speak to them with Respect, do not condemn them, but pray to God to compassionate them, as they pitied you, when they brought you up in your Infancy; God knoweth whatsoever is in your Souls, he will be merciful unto you, if you obey him; and give to your Parents whatsoever appertaineth to them. See the *Turk's* Alchoran, p. 178.

There are 10 Reasons foregoing this Precept in Part III. p. 167. which occasion'd my Observation hereof. So that I do advise all Quaker-Parents to send their Children to the *Turk's* School, that so they may learn their Duty to their Parents, rather than to the Quakers Schools; since they refuse to learn the Doctrine of Christianity by Christian Catechisms. But to proceed to my Matter in hand, I shall only add to the three foregoing Instances, that of their Yearly Meeting, touching the Sin of paying Tythes: And therefore, that all due Care be taken against that grand Oppression and Antichristian Poke of Tythes, that our Christian Testimony born and greatly suffer'd for, be faithfully maintain'd against them in all Respects, and against Steeple-house-rates, &c. See their Yearly Epistle, Anno 1693. as much more at large in my Book, *The Pilg. Prog.* &c. The Second Edit. p. 87. 140, 141.

From all which, it may be observed, 1st. That the Quakers believe in their Consciences, (if they have any) that Tythes, as now received and paid, are of Antichrist, viz. the very Devil. 2^{ly}, That the Quaker's Truth allows of no Payment of Tythes at all in any respect whatsoever. 3^{ly}, That for this you have not only the Testimony of *Fox*, *Burroughs*, *Ellwood*, *Whitehead*, *Howgill*, and many other of their Prophets and Apostles, but the unanimous Testimony of their General Council or Convocation, I mean their Yearly Meeting. 4^{ly}, And how they affright their People by their Uncharitable Doctrine and bold Censures, as well as by their quoting Scripture, 1 *John* 4. 3. Which speaks not a word of Tythes. Now let us see how sincere they are herein, and whether their Truth allows of no Payment of Tythes at all: And, first, Thus says *George Whitehead*, If the King and Great Council of the Nation were pleased to Repeal those Laws that enforce the Payment of Tythes, and to convert them into some necessary civil Use, or National Service and Benefit, it would appear whether we should not pay our parts; and whether the Royal Exchequer would not be conveniently supply'd without the Tents from the Priests, &c. The Case of the Quakers concerning Oaths Defended, &c. p. 50. By *George Whitehead*, &c.

Thus we see, That provided the Tythes were taken from supporting the Publick Ministry, they could pay Tythes as well as others; thus does *George Whitehead* oppose *Thomas Ellwood*, who teaches, that their Truth allows of no Payment of Tythes at all; so that from hence, we may learn that they are Antichristian, and of the Devil chiefly, because they support a Gospel Ministry, and why they are thus malicious against our Ministry, I have given, Part IV. p. 265. 266. Many Reasons. But,

Secondly, *Thomas Pinuck*, a Quaker-Teacher, of *Dry-Drayton* in *Cambridge-shire*, Bailly to the D. of *Bedford*, Collects or Lets the Tythes, and actually pays the Money arising from them, to *Dr. Quadrin*, Master of *Magdalen Colledge* in *Cambridge*, who is Minister of *Dry-drayton*; but because of

of his Infirmary and College Business, puts in a Curate. Upon my hearing of this I went to the Doctor, desiring leave to expose him for his Hypocrisie, in Preaching against Tythes as Antichristian, and yet both receive and pay 'em; but the Doctor desired me not, for, *said he*, he is the best Tenant I have. But since I am satisfied, that all private Interest must vail to Publick; and that I may let the poor ignorant and misled Hearers of the Quakers know, that notwithstanding their Teachers preach so vigorously against paying Tythes as being Antichristian, and of the Devil, and that their Truth admits of no Payment of Tythes **at all**, and that they that do, deny Christ to be come in the Flesh, and as such, is a Mark of Antichrist; and all this, and more, they pretend to believe in their Conscience, yet after all can pay Tythes for Self-Interest.

For it is to be Noted, That this *Thomas Pinuck* is a great Travelling-Preacher, and has preached a Thousand Sermons against Payment of Tythes as Antichristian (as *George Whitehead* has done the like against Swearing) as a damnable Sin, yet as the one can pay Tythes, so the other can take a Legal Oath to serve his private Interest, as I have shewed, Part IV. p. 354. Thus are their poor ignorant Followers deceived. But,

Thirdly, *Thomas Sebley*, an Ancient and Eminent Quaker in their Unity, living at *Grete Paxton* near *Huntingdon*, hires the great Tythes of the Town, he and his Men take them in Kind, and have done for many Years, and pays the Rent to *Pullin*, Esq; a Counsellor at Law, living at *St. Edes*, who is the Lessee to the Dean and Chapter of *Lincoln*; these Tythes do not belong to a Layman (as sometimes the Quakers, when pinched, will Quibble) but to the Church, and besides, he, *Sebley*, lives in the Parsonage-house in *Paxton*, aforesaid.

I might mention many of the Hearers, and some of them my near Neighbours, that have both bought their Tythes off, and some that actually pay them; but I spare their Names, being glad that they begin to see the Deceit of their Teachers, and to submit to the Laws Establish'd by the Government. And that as a greater Sign of their Affection thereunto, than their deceivable Teachers, who pretend thereto, in their late Address, mentioned, Sect. last, who stiffly stand out against Tythes, as Antichristian; nay, will not Obey Her Majesties Commands, no, not so much as in observing a Fast-day, or Day of Thanksgiving, but by opening their Shops, and following their Callings, contemn Her Authority. Where then is their Affection to the Government Establish'd, manifested? For they will not so much as Abjure the pretended Prince of *Wales*; no, nor in their Address speak one word against him, as I have observed. Thus much for their Hypocrisie, touching the Payment of Tythes, (and how their Practice contradicts their Principles.

S E C T. XXVII.

Manifests their Hypocrisie, in pretending not to seek to the Government, yet seek to it, nay, none more to reject their Authority, yet court it; and pretend to stand to their ancient Principles, yet contradict them by their Practices, and all by a sort of Infallibility.

I Am now come to shew, first, how they pretend not to seek to Authority, and that by their ancient Principles. And, Secondly, How by their Practice they contradict their Principles; this I could do by fifty Instances more than I yet have, and yet I have mentioned many already, so that at this time I shall content myself with but a few. And, first, their Pretences not to seek to Authority.

First, *The Law* (said *Fox*) *hath nothing to do with the Church, so that if any be moved to do Servile Work on the Christian Sabbath-day, they may.*

Secondly, *We* (said *Fox*) *deny all those whose Law is without them and Moral. And therefore, (says he) all imperfect and unchangeable Laws we do deny; and for the Transgression of them we shall not be judged of the Lord.*

Thirdly, *For we* (said their Prophet *Burrough*) *are raised of the Lord contrary to all Men, and so outward Authority we cannot seek.*

Fourthly, *We stand Witnesses against Parliaments, Councils, Judges and Justices, to whose Courts we cannot yield Obedience.* See Part IV. p. 307. 312, 313. These Principles are more largely quoted out of their ancient Books. For,

Fifthly, *Before the Fall there was no Superiours, only Man, Lord over all Creatures; but no Man to be Lord over Man, and amongst them who were Redeemed there was no Superiours, only Christ the Head, and the rest Fellow-servants, and here thou and thy Superiours are in the Fall, Lording*
E
over

over one another, &c. See their Book, *The Immediate Call to the Ministry by the Spirit*, &c. pag. 11. printed 1654. subscribed by Richard Hubbershorn, and James Parnell.

6. What says their Prophet Burrough to the Clergy that Petitioned the Parliament, Anno 1659. against the Quakers Errors, in their Reply to their Petition, and that to the Parliament, viz. *The Sum of it is* (i. e. their Petition) *a running to the Powers of the Earth for help; what! have you Ministers lost the Lord to be your strength, that you must flee to Men for help? Must they make Laws to establish you? Is not This the Whore that rode upon the Beast, and That the Beast, (meaning the Parliament) carries—You (the Parliament) do but cause People to drink of the Whore's Cup, and you are but the Beast that carry the Whore, the False Church, and this plain Dealing, to tell you the Truth, &c.* Burrough's Works, p. 522. 524. as more at large in Part I. p. 6. to p. 20.

Lastly, Anno 1650. There was a Declaration drawn up by the Heads of the Presbyterians, Independents, Anabaptists, touching Government, in Five Particulars, the Fifth was this, viz. *These Authors desire, that no Countenance should be given unto, nor any Trust reposed by the Government in the Hands of the Quakers (and I think they were so far in the right on't) being Persons of such Principles that are destructive to the Gospel, and inconsistent with Civil Society.* This made the Quakers fly out at a desperate rate against this Declaration; take some few of their Words. *Oh! ye envious Persons, that are preparing for our Destruction, but you would have the Countenance of the Powers of the Earth, but we must not; Oh! ye sinful Hypocrites, and Slanderers of the Just: But what need you have made such Preparation against us? Do we seek Places of Honour among you? Do we love to be great in this World? Nay, our Kingdom is from above, and we reject (that is, when they could not get it) the Countenance of the Beast's Authority, and we reject any Confidence that the Dragon can repose in us.—Every Man and sort of People is pouring out their Indignation against us, called Quakers. What say the Papists and Episcopalists? The Quakers are a new Sect and Deceivers, &c. What say the Presbyterians and Independents of them? Oh! they are Seducers, Witches, false Prophets and Vagabonds, not worthy of the Countenance of Authority, nor any Place of Trust in the Nation: What say the Anabaptists of them? Oh! they are Blasphemers and Hereticks, irregular Persons, and their Principles Destructive to the Gospel of Christ (and every word true) this and such like is the Cry of those, and all sorts of People, against a poor despised People, whom the Eternal God hath made dreadful unto them all, who shall be a Rod in his Hand to break and confound them, and utterly to destroy their Antichristian Kingdom, &c.* See Burrough's Works, p. 621, 622.

Some brief Remarks upon their foregoing Doctrin and Principles.

From hence it is plain, that the Quakers deny that the Magistrate has any thing to do with the Church, and from thence, in their beginning, they gave Toleration to their Disciples to do Servile Work on the **Christian Sabbath**. And therefore tell us that they were raised contrary to all Men, and as such **cannot seek to Authority**. But how their Practice giveth the Lie to their Principles, I shall shew anon. You see also that they stand in Opposition to Parliaments, Judges, Justices, and Courts of Judicature. That's true enough, They Teach also, That there are no Superiour Orders of Men; this is a right levelling Principle, and they confirm it by their sturdy Practice of their Hats. They charge others with a running to the **Powers of the Earth**, as a Sign they had lost the Lord, yet none run faster than they, what then have they lost? They say, the **Parliament is the Beast** that carries the **Whore**, why then do they offer to get up and ride? They tell us, They reject the **Beast's Authority**, meaning the Parliament, when none court their Favours more than they. Moreover, they tell us, That God hath made us **Dreadful unto you all**, and thence Prophecy, That they shall be such a Rod in his Hand, as shall **Break, Confound, and utterly Destroy** all Christian Churches; which they account Antichristian, meaning all that pay or receive Tythes. These things considered, I think all Protestant Churches ought to guard against them, and to watch them very narrowly. I know of but two things that could encourage them to this Prophetick Madness. *First*, Hypocrisie, in which they exceed all the Scribes and Pharisees of old, and all the Hereticks that ever I read of: *And, Secondly*, A good Fund to maintain and defend all their pernicious Principles and bold Impostures, by which they have wearied and tired out many excellent Men that have Wrote against their Errors. But thanks be to God there are a Remnant that hold on their way, and are not faint-hearted, whose Bow abides in Strength, and these get ground, and will prevail. Here is a Hint of their Primitive Principles; and they tell us, as in Sect. XXV. That they are now the same in every respect. I shall next shew, how by their Practices (as in many Cases I have already done) they contradict their Principles, and that by two Instances, during Her present Majesty's Reign, in which time they have not gained one of their Points, but have lost Ground.

The

The first shall be their Petition to the Honourable House of Commons, Anno 1704, and at the same time presented a Book and a Paper to back their Petition; the Book bears this Date, MDCCVI. with this Title, *A Brief Account of some Severe Prosecutions in the Court of Exchequer, against several of the People called Quakers, for Non-payment of Tythes, &c. humbly presented to the Queen and Parliament.* The Paper bears this Title, *The Cry of Oppression.* The Book is but a Sheet and half, which I was once minded to Re-print herein, with some Remarks, but I hasten to other things in my view: However, that I may shew the Nature of their Complaint, not now of Persecution, as formerly; but of Oppression. And that more to shew the Folly of two of their Ignorant and Stubborn Disciples, who one of them stood Suit with the Improprator for 8 d. due for Tythes, the other for 9 d. Half-penny for small Tythes, and 7 d. for Tythe Corn-silver, in all but two Shillings and a Half-penny, when their Teachers can both Hire, Collect, and pay Tythes: But to take their Paper in their own words, viz.

The Cry of the Oppressed.

" Robert Salthouse, and John Fell, of Ulverstone, in the County of Lancaster, being persecuted by John Woods of Dalton Improprator; the one for 8 d. demanded for a Rectory-Rent, for the Year 1698, and the other for 9 d. Halfpenny, for small Tythes, and 7 d. Tythe Corn-Silver, were by a Writ of Contempt against them, out of the Court of Chancery, in the County Palatine, taken and committed Prisoners to Dalton Castle in the said County, and there kept from their Families 15 Weeks; and during their Imprisonment, the said John Woods, by Warrant from John Hodson, and Thomas Sherson, Justices, took by Bailiffs from the said Robert Salthouse, a Cow worth 3 l. 12 s. and also, by Warrant from the said Justices, did take from the said John Fell, a Cow worth 3 l. 15 s. but made no return to neither of the Persons the Overplus. Is not this unreasonable Prosecution, to keep two poor Men in Prison for 15 Weeks, from their Families; and during their Imprisonment, take from them Goods to the Value of 7 l. 7 s. for Two Shillings and a Halfpenny his pretended Due, and make no returns; and the Justices to grant Warrants for Distress upon Mens Goods, and they in Prison at the same time, upon Action for the same pretended Due.

Well, this Petition was carried on two several Sessions of Parliament, and in both thrown out, but at the last with Indignation. The Contents of it was to have the Power of Recovery of Tythes submitted to the Justices of Peace only, and to Repeal other Laws, both with respect to the Court of Exchequer and others; and when the Quakers went to have the Parliaments Answer the last Time, (before which I had given in a Sheet) a Member spake to them to this purpose. *Yes, come, we will receive your Petition, and grant your Request, upon this Condition, that we put in another Clause, viz. That no Quaker, or reputed Quaker, shall have any Power to sue in any of Her Majesty's Courts of Records, to recover what is due to them, but by a Justice-Warrant only.* To this they reply'd, *Oh no, that we cannot consent to.* A Member reply'd, *Then We shall not answer your Petition; what do you take us to be? Do you think we will subject our Ministry to this your unreasonable Request? &c.* And so threw out their Petition with Indignation, to the Honour of our Worthy Patriots be it spoken. Secondly, To shew still that the Quakers can seek to Authority, when it is for their private Interest; in the Year 1707. they put up to the House of Commons another Petition, which was, to have the Words of their Affirmation, viz. *[in the Presence of Almighty GOD]* left out, that (said they) looks so like an Oath, (like, did they say? Why, 'tis an Oath to all Intents and Purposes, having all the Essentials of an Oath in it) and because the Petition is short, I will recite it, whereby the World may see that they can seek to Authority, and that they do not reject the Beasts Authority (as they call that of Parliaments) when it is for their Self-ends, but take their Petition in their own Words, Viz.

TO THE PARLIAMENT OF GREAT BRITAIN, *The humble* *Petition OF THE PEOPLE CALLED Quakers.*

Sheweth,

" THAT the Act for the Affirmation instead of an Oath granted to the said People in England, doth not extend (notwithstanding the Union of the two Kingdoms) to the said People in Scotland.

" That the kind intention of Ease to scrupulous Consciences, with respect to Oaths, which the Legislature of England manifested in the said Act toward the said People, hath not fully answered the good Designs thereof: Many of the said People, not only in the Northern Countries, but also in divers other Parts in England, remaining scrupulous of using the said Affirmation, even where their own Property is concerned, because they think the Title of the Act seems to intimate as if it was an Oath, tho' not in usual Form, and that

there

"there are Expressions in the Affirmation it self, which are too much like an Oath.

"That in the Northern Part of Great Britain, called Scotland, the People called Quakers are generally of the Mind, of those who scruple the Taking the Affirmation in that Part of Great Britain called England.

"Wherefore, the said People humbly pray this House, that leave may be given to bring in a Bill for their Relief, both in England and Scotland.

Signed on the behalf of the said People, by

John Field,
Fra. Plumstead,
John Whiting,
Tho. Beaven,
Rob. Freame,
Nath. Marks,
Edw. Doyley,
Jos. Buckley,
Rob. Brazier,
Jos. Hocker,
Tho. Pitson;

John Baker.
James Lark,
Will. Markes,
John Vaughton,
Gillb. Molleson,
Sam. Waldensfield,
Tho. Royston,
Jo. Fallionier,
Da. Barkley,
Jos. Stevens,
Thomas Cox;

Tho. Busby,
Rich. Bury,
Rich. Baker.
Las. Metcalf,
Alex. Paterson,
John Freame,
Dan. Quare,
John Hatman,
Antho. Keate,
A. Wilkinson,
John Hudson,

Joshua Gee,
Stephen Grove,
Christo. Crow,
Rob. Atkinson.
David Palmer,
Benja. Holmes,
Tho. Withers,
Tho. Harrison,
Alex. Forles,
James Tayler.

Read Feb. 27. 1707. and thrown out.

This was their Petition, to have the Words [*As in the Presence of Almighty GOD*] left out, as was to be in their Bill; here you see, they begin with an **Humble Petition**, and end with **we humbly pray**; is not this seeking to Authority, and an evident contradicting their Principles?

And when I saw and understood this, I looked this way, and that way; and finding no body confront their bold Attempts, and unreasonable Presumption, and 10 or 15 of the Quakers earnestly soliciting themselves to have those Words left out, as some Gentlemen informed me, which are the principal binding Words in their Affirmation, and foreseeing how every Election we should be clogg'd with a swarm of Quakers, when only their bare Words were taken, and when I saw the subtilty of their Complaints, *Viz. We think the Title of the Affirmation-Act seems to intimate as if it were an Oath.* Again, *That there are some Expressions in the Affirmation it self which are too much like an Oath.* Which the Parliament knew before, for it is a plain Oath, only it is the Quakers Oath, and hath in it all the Essentials of an Oath; for what Form of Words the Supream Power of the Nation make an Oath, or Test, that is, to all the purposes designed to be an Oath, or Sacred Test, to bind depraved Mankind to Faithfulness; and this the Parliament that framed it saw when they made it, and that the Breach of it was by the Supream Power made as Penal as Perjury; but knowing there are many that never saw the Title, nor those Expressions in the Affirmation-Act that the Quakers grumble at, I will here set them down, and first the Title, *Viz.*

An Act that the Solemn Affirmation and Declaration of the People called Quakers, shall be accepted, instead of an Oath in the usual Form. Fol. 723.

The Words following is the Affirmation by them to be taken, and those Words in Black are the Words excepted against by the QUAKERS, *Viz.*

I A. B. do declare in the Presence of Almighty God, the Witness of the Truth of what I say. Instead of which I have Reason to believe that they would have had it after this manner, *First, An Act for the Word of a Quaker to pass instead of an Oath in the usual Form*; which if they could have gain'd, then they had been equal, if not above the Privilege of Peers of the Realm. For they have a real Tye of Honour inherent in them: And if they clap their Hand upon their Breast, and say, upon my Honour what I say is Truth; This is binding to them. But the Quakers to serve a turn can deny the Name Quaker, and tell you that it is a Nick-name given to them, so no hold can be taken of their bare Words. Again, Fol. 727, there is an excellent Proviso Enacted, in this Affirmation-Act, *Viz. Provided, and be it Enacted, That no Quaker, or reputed Quaker, shall by Vertue of this Act, be qualified or permitted to give Evidence in any Criminal Cases, or serve on any Juries, or bear any Office, or Place of Profit in the Government, any thing in this Act contain'd to the contrary in any wise notwithstanding*; which sufficiently demonstrates, that the Parliament had a Jealousie over them, and would not trust them too far.

Upon

Upon the whole Matter, when I saw no body Confront this Bold Presumption of the *Quakers*, in begging to have those Words in Black left out, I went home and Printed the following Paper, and Presented it to the Members of the Honourable House of Commons, on the 18th. and 19th. Day of Feb. 1703, and the very next Week their Petition was with Indignation thrown out, to the Joy of all good Christians. Inasmuch, that hitherto in the Reign of Her Majesty, Queen Anne, whom God Preserve, the *Quakers* have not gained one of their Requests, viz. either for Subjecting the Recovery of Tythes to the Good-will of a Justice of Peace, or these Words, *As in the Presence of Almighty God*, left out in their Affirmation.

Here followeth a Copy of the Paper I presented to the Parliament, Feb. 1703, Verbatim, viz.

Some REASONS Humbly offered against the *Quakers* Unreasonable Request, touching Elections of Members to serve in Parliament.

“ **W** Hereas on February the 10th, 1703, Leave was given to bring in a Bill for the more easie Polling the Free-holders of Elections of Knights of the Shire, for the County of *Suffex* and *Yorkshire*; And having understood that the *Quakers* make Application to have their bare Declaration serve instead of a Legal Oath, and that without the Words [*As in the Presence of Almighty God*] which as it appears great Presumption in them to expect; so I humbly beg leave to offer some Reasons against their Request. And,

“ I. Because they are such Mortal Enemies to the Christian Religion, denying Jesus of Nazareth to be Christ the Son of God; and by Villifying and Contemning the Holy Scriptures, and Reproaching the Christian Ministers, chiefly, or in the first place, because they Preach out of the Bible. All which, and much more I have prov'd out of their Books, in my Book now Publish'd, Intituled, *Goliath's Head cut off with his own Sword, and the Quakers Routed by their own Weapons*, &c. And Sold at the King's-head, the Crown, and Green Dragon in St. Paul's Church-yard, and at the Bible under the Piazza in Cornhill: And which I stand ready to make good to their Faces, if desir'd.

“ II. And since they can take a Legal Oath to serve their private Interest, why should they not do it to serve the Publick? That many of them have, there are many Instances in the Courts of Chancery; and in particular *George Whitehead*, against whom Mr. *Thomas Daniel*, and *Elizabeth* his Wife, Exhibited a Bill in my Lord Mayor's Court; to which *George Whitehead* put in his Answer upon Oath, April 9. 1695, as may be seen by the Records of that Court; out of which I took a Copy of his said Oath, Attested by Mr. *Gibson*, Attorney in that Court. But,

“ III. They by Principle are Enemies to the very Constitution of Parliaments, declaring in their Books publicly, That a Parliament chosen by most Voices, are not like to Act for God, or the Good of the People. Again, That it was through Ignorance that the People Subjected themselves to Hereditary Government, standing in a single Person successively; and that our Nation has been under the Bonds of Slavery in this Respect. Moreover, That all Kings (and consequently Queens) sprung up in the Night, since the Days of the Apostles, among the Anti-christs: And that such as dote upon Earthly Kings, are Traytors, Apostates, Spiritual Egyptians, &c. These were there ancient Seditious and Anti-Monarchical, as well as Anti-Parliamentary Principles. But were forgiven by the Act of Oblivion. But since their Toleration, they have afresh asserted them; saying in Print, *We are not sensible that we have alter'd any one Principle of our Faith since we were a People; but are the same in every respect that we were 50 Years ago; We know not one Article of the Christian Faith in which we are alter'd since we were a People. Therefore blush not publicly to declare, That we are not chang'd in our Principles.* And if so, I Humbly conceive it stands them upon, first to Retract these and the like Principles, before they presume to ask such Favours, as no Subjects besides them dare to do.

“ IV. Their Presumption farther appears, by the Contempt of Authority; For let the Queen's Majesty put forth Her Royal Proclamation for the strict Observation of a General Fast, or Day of Thanksgiving for some Signal Victory, or other National Blessing, under Pain of Her High Displeasure; They take no notice thereof, either in City or Country, but one goes to Plow, others to Cart, others keep open their Shops, in Contempt of Her Royal Authority: How then do they deserve the Favour of the Government, who will not Obey Her Majesty in one of Her least, and most Christian Commands? But again,

“ V. Whereas the Laws of the Land not only enjoin the Ministers of the Establishment, but all Preachers and Teachers of separate Congregations, to Abjure the Pretended Prince of Wales; which both Conformists and Dissenting Protestants readily Obey. But as for the *Quakers*, they wholly refuse Subjection to the Laws in that Case made and provided, to the ill Example of Her Majesty's good Subjects. How then can they, without great Pre-

“sumption, ask such singular Favours of the Government, who thus trample under Foot their Authority? But,

“VI. Besides all this, altho’ they are become a considerable Body of People, yet they will not Personally Assist Her Majesty and the Kingdom in this time of War: And that they being thus pass’d by with Impunity, ’tis presum’d that many turn *Quakers* on that Account; so that for every Man that turns *Quaker*, the Queen loses an assisting Subject, so that the Strength of the Kingdom is thereby weaken’d. And it is farther observable, That amongst the *Quakers*, there are no Cripples on that Account, no Wooden Legs, Broken Arms, or Lost Limbs: But when there is any Advantage in Trade, procur’d by the War, no People upon the Earth are so ready to run and go to reap the Benefit of it; who thereby (like the *Jews*) enrich themselves. All which duly consider’d, what great Presumption is it in them to beg such Favours (and such singular Ones too) as none but themselves have the Face to ask.

“Lastly, But besides all this, they are so uncharitable, as that they account all but themselves, from the Queen on the Throne, to the Beggar on the Dunghil, such Infidels, that they will neither Marry or Bury with us; yea, they account that to be Marry’d by a Minister, is such an Abomination, that as their own Words are (in one of their Orders by me) *It is a Dishonour to their Holy Profession*: And that such of them as do, they deny them Burial with them. How then can they expect from such as they account Infidels such singular Favours, without an unwarrantable Presumption? But for them to Request, as I am told they do, to have the Words [*As in the Presence of Almighty God*] left out, is such an unparallel’d piece of Presumption, that none but a *Quaker* can be guilty of, especially considering that the most noted among them, *George Whitehead* for one, stands charg’d with Declaring for Truth, that which he knew to be False, and that in a plain Matter of Fact, and that in more Instances than one.


“To conclude these brief Remarks; I grant, that in their late Prints, they sometimes will seem thankful to the Government for their Exemptions from those Obligations, that all Christians, both Conformists and Nonconformists, are oblig’d to, under certain Penalties. But to their Friends, in order to keep up their Pretences to Infallibility, and Prophetical Inspirations, they attribute these their Advances to the fulfilling of their own Prophecies, as I have shew’d in my Book above-noted. For when their Solemn Affirmation was first granted them, to be taken instead of a Formal Oath, and which was obtain’d by the frequent Solicitations, and other secret Methods of their Grandees; Yet this their Solemn Affirmation was by many of their Brethren, and still is (of which I am an Ear-witness) accounted as bad as a Legal Oath, and that because of these Words, viz. *As in the Presence of Almighty God*; And thereupon complain’d, That their Friends *George Whitehead*, &c. had subjected their Testimony to Man’s Will, contrary to their ancient Testimony: Upon which *George Whitehead*, &c. Wrote an Epistle to to satisfy their Scruples (one of which I have by me) in which are these Words, viz. *Let all now be thankful, that the Lord hath so tender’d the Hearts of many in Authority, as to Subject their Wills so far to Friends Intreaties.*—Let none therefore count, or call this a **Subjecting** our Testimony to the Will of Man, seeing God hath so far **Subjected Man’s Will** to our Christian Desire. And it is farther observable from this Epistle, in which they labour’d to satisfy their Friends Scruples, touching the said Affirmation, that they quote not one Verse of Scripture, but the Books of Fox, Penn, and ten more of their Apostles; which is a Demonstration that it is as *George Whitehead* Teaches in his Book, *Truth Defending*, &c. p. 7. *That what is spoken by the Spirit of Truth in any, (meaning themselves) is of greater Authority than the Scriptures*, viz. That they account their own Books of greater Authority than the Holy Bible. And since they have in Print deny’d our whole Religion, and declare they differ in the Foundation from all Christians in the World; it is humbly hop’d, that they shall not therefore be Priviledg’d with Favours above all the Queen’s Subjects. Writ and Presented to the House of Commons, the 18th and 19th of Feb. 1707. by F. Bugg.

About a Week after their Petition was rejected and thrown out; I met in the Common’s Lobby a Nameless Paper, thus Endorsed: *The Quaker’s Protestation against Francis Bugg’s Persecution, &c.* And on the Title above the Matter contained, thus, *George Whitehead’s Protestation against Francis Bugg’s Persecution, and Abuse of the People, call’d Quakers, his Quondam Beloved Friends, occasioned by his late Scandalous Paper, Stiled, Some Reasons, &c.* And because it is short, and that the World may see the *Quaker’s* Way, Method, and Manner of Answering their Opponents, I will here set down the Words of their Paper, in Answer to mine, *Verbatim*; that so I may set things in a clear Light, for Truth seeks no Corners: And I cannot but remember what the Wise Man said, Prov. 28. 1. *The Wicked flee when no Man pursueth, but the Righteous are bold as a Lion.*

Here followeth the QUAKERS Reply to my Paper, the Endorsement and Title only excepted, which are before recited, and that Verbatim, Viz.

" **Memorandum**, First, That the said Francis Bugg, to his perpetual Infamy, invented and divulged in Print, a famous Piece of Scandalous Forgery, in his extrajudicial Judicature, Tryal and Condemnation of divers Honest Men of good Reputation, in and about the City of London, as perjured Persons, for the Testimony against some of his Notorious Falshoods and Perversions, Staging them as set in the Pillory, Pictur'd under the Title *Perjury*, with the first Letters of their Names under their Heads; as the notorious shew thereof, may be seen at large in the said *Fra. Bugg's New Rome Arraigned*, Anno 1693. And the Persons thus defamed, their patiently forbearing hitherto to enter their particular Actions of Defamations against him, has ungratefully requited, by his persisting to accumulate Calumnies, and repeated Reproaches against the said People, to render them obnoxious.

" Secondly, The said Francis Bugg, has also been detected for his presumptuous Impiety and piece of insolent Forgery, in his Diabolical inventing, forming and divulging a Sermon in *Geo. Whitehead's* Name, stiling the same *Geo. Whitehead's* Sermon, to Redicule, Defame, and Scandalize him and the said People, and their Annual Meeting; which he terms their Convocation, in which Notorious piece of Forgery and prophane Romances, He the said Francis Bugg, useth the Sacred Name of GOD and Christ, *The Light within*, &c. adding thereunto, another piece of Abominable Forgery and Impiety, in *Will. Bingle's* Name, as if he preached in Confirmation of the other. This prophane impious Romance may be seen at large in *Francis Bugg's* Book, stiled *The Pilgrims Progress from Quakerism to Christianity*, and Answered by *Geo. Whitehead*, in his Book Intituled, *The Rambling Pilgrim: Or, prophane Apostate expos'd*, Anno 1700. To his often repeated false Story against *Geo. Whitehead*, viz. That he put in his Answer upon Oath, i. e. to a Bill exhibited in the Lord Mayor's Court, April 9 1695. and not only so, but that they (i. e. the Quakers) can take a Legal Oath to serve their private Interest, and that there are many Instances thereof in the Courts of Chancery.

 Answer. " I who was the Defendant, as I did in my former Answer to *Fran. Bugg*, deny that I put in my Answer upon Oath, so (in good Conscience I do still, for neither did I take an Oath, or Swear at all, for I openly signified, that for Conscience sake I could not swear; and it was made appear that the Suit was Vexatious; for I produced an effectual Release from the Plaintiffs, under their own Hands and Seals, pleaded by Council in Court, in Bar, of their unjust Claim; and my Answer was accepted only in these Words, *Viz. I verily believe my Answer is a True Answer*, and if *Furat* was Recorded or Endorsed, that was none of my Act; for it has been a known Form that some Clerks have used, and entered *Furat* or *Furatus*, when no Oath, Imprecation, or Ceremony of an Oath has been taken or used by the Persons concerned; and I am not of Opinion that *Verily* is an Oath, as some are.

" As to F. B's old refuted unjust Imputations against the said People, viz. That they are Mortal Enemies to the Christian Religion, denying Jesus Christ of Nazareth, to be the Christ, the Son of GOD, Villifying and Contemning the Holy Scriptures, Contempt of Authority, &c. with many more injurious Aspersions of the like Nature often repeated by him; unto which our plain Answers have long been extant, being Printed and Sold by *T. Sowle*, in *White-Hart-Court*, *Grace-Church-street*. But this implacable Adversary will not be answered; he'll take no Answers, but Repeat Accumulate, and Multiply his refuted Calumnies over and over, turn and Modelize them into several shapes; sometime into a History, sometime into Dialogue, sometime into Catechism, sometime into a Sermon, prophane Romance, scandalous Tryal, &c. and all or mostly but the same scurrilous rubbish, like a Mercenary Agent, he will be at work to Defame and Scandalize the People called Quakers: And when he hears of any of them attending the Parliament, he goes about peeping and prying, like a busie Body, in other Men's Matters; and if he hears relief in any Case propos'd, or requested by them, then he rakes up some of his old repeated Calumnies and Slanders, which he can easily do out of his (he should have said our old Books) old Books and Pamphlets stuffed therewith to asperse and persecute them with lying Papers, thereby imposing on, and abusing Authority; which has been his Practice for many Years, since he left the Quakers and turned Persecutor against them; it has been manifest of old, that invidious and perfidious Apostates, are the worst of Persecutors.

" It

"It appears, this Adversary would have no favour shewn the said People, which is an Indication of his **persecuting** Spirit, and implacable Envy. Thus he treats the People called QUAKERS, since he was about 20 Years in Communion with them, and they esteem'd his Beloved Friends, his Dear Friends, &c.

"Friend *Fra. Bugg*, I wish thou mayst yet find a place of Repentance, before thy approaching Judgment comes inevitably upon thee.

"However know this, That thy Reverend Abettors will never gain Honour or Credit to themselves by the Irreverend Actions, nor be thy Advocates before the Bar of Divine Justice, where you must all be accountable; nor will all their Bounty towards thee, excuse thy presumptuous Impiety before the Righteous Judge of all.

Some brief Remarks upon the Quakers Paper foregoing.

The *Quakers Petition*, my Paper confronting their Presumption, and their Reply, being all more short than usually, I have put them all down at large, that so I may set things in a clear light, to the Impartial and Judicial Readers.

1. Observe their Paper has two Titles, the first *General*, the other more *Particular*; the first is, *The Quakers Protestation*, &c. The second is, *Geo. Whitehead's Protestation*, &c. but who wrote it is uncertain; for when Bonds, Receipts, Acquittances, or Conveyances are made, the Names inscrib'd above signify nothing until they are Subscrib'd, neither will *G. Whitehead* tell me who is the Author thereof, altho' I have wrote to him to know.

2. His great Noise of Forgery, Pillory, making a Sermon for him; all this, as 'tis Foreign to the Matter in Hand, I have long since proved out of their Books, and am still ready *viva voce* to make good.

3. As to his Denial of his taking a Legal Oath, I have proved it from the Records of the Court, under the Hand of *Mr. Gibson*, Attorney then in the said Court, with the Occasion thereof, demonstrating the same in Part II. p. 77, 78. Part IV. p. 354 beyond dispute. Therefore his Denial thereof signifies nothing, since I have in Part I. Pielace, p. 18. Proved by many Witnesses that *George Whitehead* can tell downright Lies, and that to his own Knowledge, all which I offer to make good to his Face.

4. Whereas *George Whitehead* saith, *I who was the Defendant, as I did in my former Answer to Francis Bugg, deny that I put in my Answer upon Oath, so I do still*. In Answer to which, I do Affirm, That to this Day, tho' it be about 12 Years since I first Published his Oath, yet to this Day do I not in the least remember that he ever in any Printed Answer did deny it; but now peradventure, knowing the Plaintiff is dead, and that time hath strengthened his Title, he can deny any thing how true soever.

5. And whereas in my Paper I Charge the *Quakers* to be mortal Enemies to the Christian Religion, denying Jesus of Nazareth to be Christ the Son of God, Contemning the Holy Scriptures, Contempt of Authority, &c. All this I have fully proved out of their Books; and if this be to Defame them, I will say to *George Whitehead*, as *Thomas Ellwood* said to *Mr. Keith*, *If I (says Ellwood) Have Defamed him in Print, (as he says I have) it had better becom'd him, to have fam'd himself again in Print, than lie under the Defamation five or six Months*. Truth Defended, and the Friends thereof cleared, &c. p. 13. I say so also, *If I have Defamed the Quakers in Print (as they complain I have) it had better becom'd them to have Fam'd themselves again in Print, than to lye under the Defamation, not only five or six Months, but five or six Years*; for this half Sheet is all the Answer that I have seen in Print from the *Quakers* this six or seven Years, in which time I have superabundantly proved this Charge, and stand ready to make every Tittle thereof good to their Faces out of their own approved Authors. And to have desired the Parliament to have call'd upon me to prove the Truth of what I charge them with, had been the ready way to have appeared Innocent or Guilty, but the neglect of the first is a sign of the latter; for these Negative Answers in General, to particular Charges from Matter of Fact Affirmatively, are both Idle and Impertinent, and no other (if allowed of) but what any Heretick, Felon, and Traytor may come off by, with flying Colours, how notoriously guilty soever they are of the Charges Exhibited.

6. As to my putting Things into several Methods, when Occasion requires it; that's nothing but what you do your selves; for I have by me two of your Prophets Writings, both *Battle-door*, *Primmer*, *Catechism*, *Dialogue*, *History*, *Travels*, &c. Why then do you complain of me for walking in that Particular after your own Example; of which I will give 50 Instances.

7. As to your Calling me six times in that little Paper Persecutor, adding, That perfidious Apostates are the worst sort of Persecutors. To the first, let any Man view my Paper, *Some Reasons*, &c. foregoing, and tell what words there are therein that tend to Persecution. But if
you

you be Conscious, that your Principles be so Damnable, as that you dare not come to a Scrutiny, and that if you should, your Books would be Condemn'd and Burnt, as they were by the Magistrates Order at *Sleaford in Lincolnshire, August the 25th, 1701.* And if you account this Persecution, then thank your selves, who have been the Broachers and Defenders of such Damnable Heresies, as no Hereticks since the Promulgation of the Gospel ever Broached; much less Defended with that wilful Stubbornness and Obstinacy against all Conviction. Again, as to the second Point, *That Apostates are the worst sort of Persecutors.* I must tell thee; *George,* That if thou beest the Author of this Paper, I cannot but admire at thy Impudence for hadst not thou a Face of Brass, thou mightest be convinced, that such of you that have Apostatized from the Church are the Cruellest Persecutors in the whole World. And for a full Proof of this, see *The Introd. to Part IV. p. 261. to p. 268.* And then Blush, be Confounded and Ashamed for ever. But why do I talk of Blushing, when you tell us in Print, *That you blush not to tell the World that your Principles are now the same they were in the beginning in every respect,* and that without the least Alteration or Change? And what your Principles then were, you may see laid before your Eyes in this Folio, in which you may see your selves guilty, by your Implacable Malice, and Scandalous Treatment, of what you causelessly lay to my Charge.

8. As to your Complaint of my Reverend Abettors, and their Bounty, that's beside the Merits of the Cause; but you will be meddling with other Men's Matters. I have no Abettors in any thing that may be Dishonourable, neither do they grudge the Bounty of your Abettors, who give you 100 l. at a time; who, if their Cause were the Christian Cause, I am sure your Impious Practice would dishonour it, and them, every time you put Pen to Paper, as you now do.

9. But to the IVth. Objection, of not Observing Her Majesty's Command, in keeping Fast-days, and Days of Thanksgiving, not a word in Answer, which shews your guilty Consciences.

10. As to the Vth. Objection, of not Abjuring the Pretended Prince of *Wales*, not a word of Answer; these are the Merits of the Cause, and which, to acknowledge your Duty, would oblige your Superiors.

11. As to the VIth. Objection, of not Assisting the Government in this Time of War, not a word of Defence.

12. As to the last Objection, of Accounting your Governors Infidels, and such too, as with whom you will never Marry, nor Bury, not a word of Denial.

And, *Lastly,* That you deny our whole Religion, as Antichristian, not a word of Denial; and without clearing your selves from these and the like Objections, I say still, it was great Presumption in you to beg such Priviledges as no Subjects dare ask but your selves. And *George,* as to the rest of the foregoing Objections, there is only your Negative Denial, which all Hereticks will do, but no Desire manifested, or Request made, that you would willingly meet *Francis Bugg*, and disprove his Affirmations. This is your Way, Manner, and Method of Answering Books, to pass by the Weighty Matters, and deceitfully to handle the rest in general Words, which are not direct Answers; and this makes me and others slight your Answers, and still Charge and Re-charge you over and over, until at last we can either force you to a Retraction, which is highly necessary on your part, and that according to your own Stated Discipline; if not, to leave your self-condemn'd, and to let the whole Nation see your Monstrous Errors; since you tell us, *Your Principles are now the same as in your Beginning:* And thus I conclude this Section, and leave your Partial and Sham-defence to the Consideration of the Judicious; and whether both in your Address and Petition, you do not seek to Authority, and that contrary to your Principles, whereby your Practice gives the Lie, and quite Stabs your Principles to the Heart.

S E C T. XXVIII.

Shews the Quakers Principles more familiarly to weak Capacities, by way of Catechism, and the vast difference between the Commandments of God, by his Servant Moses, and the Commandments of the Quakers Light within by their second Moses, and great Apostle, George Fox; and how they exact Retractions, which in others they call Persecution.

Dissenter. I Like this Design very well; for of late, as well as formerly, some Persons of all Societies go to their Meetings, and by their unintelligible Way of Speaking are sometimes catch'd, tho' of late but few, to what were formerly: But how will you manage this Matter; for they fearfully complain of Mr. Hicks, that he was a Liar, a Forger, and one that misrepresented them, &c. as indeed they will do of all that discover their Errors?

Churchman. No matter for their Causeless Cavilling, they well know I Write true, and this shall be a Sign thereof. If they find I wrong them, they will presently call me out, and Challenge me to a Publick Conference, where they may have the Opportunity of Clearing themselves. But if they find that the Answers to the Questions, are either from plain Matter of Fact, or by Natural Consequences, deducible from their Doctrines laid down in their Books by their Inspired Authors, or Warranted from their General Practice, they will never Challenge me to any such Conference, but peradventure Snarl and Bark behind my Back. And by this Sign you shall know whether they find I wrong them, yea or nay.

Dissenter. I am extremely pleased with the Sign given, nor do I know of a better that can be given; for every Man that is wronged, and especially in Print, and more especially such who are, at least think they are Infallibly in the Right, and that have concluded 50 Years ago that all others are in the Wrong; yea, from the Supreme Governours to the meanest Peasant, Infidels, Apostates, Antichrists, Spiritual Egyptians, &c. Nor did I ever know any People so given to Challenges, Conferences, &c. like the Quakers; witness the Works of Fox, Burrough, Dewsbury, Howgill, Whitehead, Penn, &c. Therefore if their Principles, and Practices proceeding from their Principles, be the same now as then, they, no doubt, if they find themselves Wronged, will soon Challenge you out to a Publick Conference, according to your Sign given. And if I may give my Advice, let it be between a Quaker and his Pupil.

Churchman. With all my heart; but mistake me not, for I would not have it taken, that either Quaker or Pupil are real Quakers in Person, but real Quakers in Principle: And therefore I will say with the Woman of Tekah (tho' in a different Case) touching Joab. He put all these Words in the Mouth of thy Handmaid to fetch about this Form of Speech, &c. 2 Sam. 14. 19, 20. And can shew, that this Method is according to the Quakers own Method; witness the several Dialogues, Wrote by W. Caron, George Fox, W. Smith, Sol. Eccles, and others. So that in the Forming of this Speech, I have nothing to answer for, but the Truth of what I charge the Quakers with out of their Approved Authors, tho' briefly comprehended in the Answers, and that without altering the true Sense of the Matter; all which I stand ready to make good *viva voce*, and now I proceed:

Quaker. Friend, what is thy Name?

Pupil. Neither I nor my Name are known in the World.

Quaker. What Country-man art thou, and where do'st thee dwell?

Pupil. I live in the Land of Canaan, where the World's People are Strangers.

Quaker. Child, thou answerest well, I understand thee, tho' the World's People do not, and thou doest well to guard against their Inspection, and it is according to our Ancient Principles; for we are an Inward People, and by our Unintelligible Way of Speaking are hidden from the World, who having Eyes may not see, and having Ears may not hear, so as to understand us. I find thou hast been well Educated in Truth's Principles: Child, who made thee?

Pupil. My Light within; for it is Written in our Scripture, I will make you know that I the Light in you am the True Eternal God that made Heaven and Earth.

Quaker. Thou hast answered well; next, who Redeemed thee?

Pupil. My Light within; for it's Written by George Fox, The Light within is Christ.

Quaker. Who Sanctified thee, and who was the Seed promised? Gen. 3. 15.

Pupil. My Light within; for it is Written by our Prophet, James Jackson, The Light within is a pure Principle of Righteousness and perfect Holiness, even the Seed that was promised, Gen. 3. 15. Yea, The Son of God which is sent into the World, that whosoever believe on him should not perish, but have Everlasting Life. The Strong Man Armed cast out, &c.

Quaker. Well, If the Light within be Christ, even the Seed promised, Gen. 3. 15. as thou hast rightly answered according to our ancient Principles, then why do the Christians preach up Faith in a Crucified Christ?

Pupil. Why? why because they are ignorant of the True Light within; and this I shall prove by our Scripture, which is of Divine Authority, and which we so meant in our Declaration to the Parliament; for our Friends speak as moved, by Yea, and from the Eternal Spirit: Are not then our Writings of Divine Authority? Yea, and as such of greater Authority than their Bible; therefore, pray Master have patience to hear my Answer, which I shall vouch by good Authority.

First, That that outward Person that suffered Death upon the Cross at Jerusalem was Christ, we utterly deny. See our *Apology* by George Whitehead and William Penn, p. 146.

Secondly, And therefore (says another of our Prophets, viz. Humphrey Smith) I wonder why People follow these Priests of England any longer? and why others dispute about, and talk so much of the Body which they never saw nor knew. To all that want Peace with God, p. 11.

Thirdly, Our Friend Stephen Crisp told the Anabaptists, That he knew the Date of their Christ. See the *Christian Quaker*, &c. And by reason of the Baptists hiding in time of Persecution, is because they Trust in Jesus Christ who was Crucified, as being now in Heaven above the Stars and Firmament. See our Friend George Whitehead's Book, Stiled, *The Light and Life of Christ within*, as more largely Cited in Part IV. p. 365.

Fourthly, Our Friend Christopher Atkinson saith, and that from the Spirit, That for any to say that Christ is God and Man in one Person, it is a Lie. Again, For any to say that this Jesus Christ, being the only God and Man in one Person, remains for ever a distinct Person from all Saints and Angels (as the Christians believe.) This our Friend Atkinson utterly denys and detests, and tells them, Their Distinctions are abominable, and to this agree George Fox, &c. See this and more Part II. p. 109. to p. 130. Part IV. p. 363.

Fifthly, And therefore our Friend John Gold hath told them, That this Jesus whom the Christians call Christ, is a False Christ, a Dead Christ, a Mock-Christ, and that Faith in him is the Mystery of Iniquity, and therefore bid them look about them, &c. See Part IV. p. 306. To conclude, I will ask this Question with my Brother Humphrey Norton in his M.S. p. 71. From whence must this Christ you wait for come, and in what Generation, and of what Family, and out of what Country, and of whom must he be Born? That [meaning those that asked the foregoing 4th Question] they may no longer be deceived by you, who have kept them gazing after a False Christ: Well may it be called Gazing, but leave it, and mind these [Quakers] in White Apparel which Reprove you for it, Acts 1. 10, 11.

Quaker. Thou answerest well, pray tell me who are the True Ministers, and who are the False?

Pupil. I answer, as W. Smith taught me, That the False Ministers preach Christ without, and bid People believe in him as he is in Heaven without, but the True Ministers preach Faith in the Light within, which is the Seed promised, Gen. 3. 15.

Quaker. But is the Light within sufficient for thy Salvation?

Pupil. The Light within, believed in and obeyed, is sufficient for Salvation without any thing else, as George Whitehead teaches in his *Antidote*, p. 28. For all Power in Heaven and Earth is in it, says W. Smith in his *Primmer*, p. 13.

Quaker. Well, but what do'st thou say of their Scriptures, which Historically Treat of the Birth, Life, Miracles, Suffering, Death, Resurrection and Ascension of that Man Jesus, whom they call Christ, and believe him to be in Heaven at God's Right Hand? A Person distinct from all Saints and Angels, notwithstanding their Union with him; I say, what do'st thee say of these Scriptures?

Pupil. Thus saith our Brother, William Penn, That Faith in the History of Christ's Outward Manifestation has been a deadly Poison these latter Ages have been infected with. Quakerism a New Nick-name, &c. p. 6. See also Part I. p. 56, 57, 58. So much for the Person of their Christ (as our Friend James Jackson saith) They believe in one at a great distance, out of their view and knowledge. The Strong Man Armed, &c. p. 11.

Quaker. Thou answerest well, according to our Ancient Principles, how do'st thou believe and have Hopes by a Mediator?

Pupil. I believe that the Light within me doth offer up himself upon the Cross in me, a Living Sacrifice unto the Light within me, by which its Wrath is appeased towards me.

Quaker. What is thy Faith concerning Christ in thee as an Intercessor?

Pupil. I believe that my Light within doth interceed the Light within on my behalf.

Quaker. And is the Light within thee the only Foundation upon which thou standest, and the Principle of thy Religion?

Pupil.

Pupil. My Light within is so, for I know it is Christ, and being Christ it must needs be Only and Principal, for that which is Only, admits not of another, and that which is Principal is greatest in Being; and thus we know the Light within us to be the Only and Principal. *W. Smith's Catechism. pag. 57, 64.*

Quaker. What then, do all thy Religion hang upon thy Light within?

Pupil. This I know and confess too, as a fundamental Principle of our Faith, and the binding and uniting Principle, and the thing upon which all the rest hang, even the Light within.

Quaker. Of what use is the Book the Christians call the Scriptures?

Pupil. None at all as to inform me. For thus I am taught by *Isaac Pennington*, saying. *Now observe the difference between the Religion which GOD hath taught us, and led us into, and the Religion of all Men upon the Earth besides. Our Religion stands wholly out of that which all their Religions stand in. Their Religion stands in a Belief of a Litteral Relation: Our Religion stands in (and hangs upon) a Principle which changeth the Mind, wherein the Spirit of Life appeareth, where we hear the Voice, and see the express Image of the Heavenly one, and know Things, not from an Outward Relation; yea, here we must profess we so know things, that we are fully satisfied about them, and could not doubt concerning them, tho' there had never been Word or Letter written of them. Some Things relating to Religion proposed to the Royal Society, &c. by Isaac Pennington, pag. 7.*

Quaker. But if the Scriptures be of no use to us, why do we quote them?

Pupil. Although the Dreamers of this Age, in the Apostacy say, immediate Revelation is ceased, yet I must needs bear my Testimony against them all, for what I have here written, I neither received it of Man, nor from Man, nor Books, nor other Words, but by the Eternal Spirit, who saw these Things, and was an Eye-witness of them, and God through it hath Revealed them to me, and altho' I have made use of the Scriptures, and have cited some of them, it is not for my sake, but thine—Again, We make use of the Scriptures, for the information of those that have a Belief in them. See Part I. pag. 48. more at large.

Quaker. My Child, thou hast well Answer'd, but do we differ therein from any other People, Answer me that?

Pupil. Yea, from all People upon the Earth, for thus I am taught by *James Jackson*, saying. *As I have declared the Reasons of my Separation from your Assemblies, so I shall Witness faithfully to the Truth, as it is known and practis'd by the Holy People of God called QUAKERS, with whom I now walk, and whereupon it is evident, that we differ in the Root and Foundation from all People in the World; for the Papists, Prelates, Presbyters, Independents, and Baptists, tho' they all differ in Forms, and Circumstantial Opinions, yet do they all agree, and meet in one and the same Faith, Root, and Foundation. See Part II. pag. 271. more at large.*

Quaker. I like thy Answers very well; pray answer me but this Question, Dost thou own any thing profess'd by the Church of England?

Pupil. Nothing at all, for thus our Prophet *Edward Burrough* taught me, viz. To all the WORLD to whom this may come, whereby the difference between the Priests and Professors, and all Sects in the Nations, and us called QUAKERS. For We deny their Ministry, their Church, their Worship, and their whole Religion, and I am taught that whoever will be of us must deny them Root and Branch. See Part I. pag. 34, 35. for much more of this.

Quaker. But dost thou verily believe that the Light within is God, and Christ?

Pupil. Yea, verily, and it is proved to my hand from the Doctrine of our Apostles and Prophets in the Margin, to Part II. pag. 101.

Quaker. A Learned Creed, and every Article thereof Orthodox Quakerism, and such a Creed as all the Councils that ever met at *Carthage, Alexandria, Nice, and Constantinople* never made such a Creed; but what dost thee chiefly learn by these Articles of thy Belief?

Pupil. I have learned to reject Baptism and the Lords Supper, together with all Revealed Religion; I have learned to lay aside the Christians Lords Prayer: their Creed both of their Apostles, and that of *Nice*; I have learned to lay aside their Ten Commandments, none of which we Teach in our Meetings, or recommend in our Books from *Anno 1650. to Anno 1663*, and to read our own Books in Meetings, but not a Chapter in the Bible. I have learnt to refuse making Confession of Sins, being as infallibly perfect as the *Gnosticks* and *Nicolaitans* of old. I have learned Disobedience to Authority, unless when it sute our Interest; I have learned to deny the whole Christian Religion Root and Branch; I have learned to lay aside Family-Duties, and if they cannot prove out of our Books, any such Recommendations or Exhortations to these Practices used by the Christians, all may believe that I am infallibly right.

Quaker.

Quaker. Thou art a good Proficient; now therefore first tell me how many Commandments the Christians have, then and how many we have, and set them down in order.

Scripture Commands, as more at Large, Exod. XX. **The Quaker Commandments in brief.**

THOU shalt have no other Gods but me.

II. Thou shalt not make to thy self any Graven Image, or the likeness of any thing in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou shalt not Bow down unto them, nor Worship them, &c.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember the Sabbath-day to keep it Holy, six Days shalt thou Labour and do all thy Works, &c. See *Verfes 8, 9, 10, 12.*

V. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt not Kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

And v. 18. *All the People saw the Thunderings, and the Lightenings, and the Noise of the Trumpet, and the Mountain smoking; and when the People saw it, they removed and stood afar off. And v. 19. They said unto Moses, speak thou with us, and we will hear; but let not God speak with us, lest we die.*

Quaker. Well, what sayest thou to the Scripture-Commands, which the Christians read in their Churches, and believe themselves oblig'd to Obey them?

Pupil. Alas for thee, they are Death, Dust, Serpent's Meat, Beastly Ware, and what our Friends never read in their Meetings; and our Friend, *George Whitehead*, in his Precious Book, *Truth Defending the Quakers and their Principles*, &c. p. 7, 18. Tells us, That People might as well ask, if the Moral Law, or the Ten Commandments by *Moses*, be a Rule of Faith and Practice to Christ, as to us; for the Light within is our Rule: And therefore he further saith, That what is given forth in Writing from our Light within, is of greater Authority than the Scriptures. And this Precious Book of his was given forth by the Spirit of Truth; as on the Title Page, he tells us himself, and in his Book, *The Light and Life of Christ*, &c. Our Light within, is that upon which all the rest hang, even the Law and the Gospel-precepts, and that it is sufficient for Salvation without any thing else. *George Whitehead's Antidote*, p. 28. And besides all this, I do say, and that from a sufficient Warrant, according to our Ancient Principles; That I do deny all those Churches,

THOU shalt not put off thy Hat to thy Superiors.

II. Thou shalt wear no Lace, Ribbons, long Scarfs, like flying Colours, Skimming-dish-hats, &c.

III. Thou shalt not Marry by, or with *Baal's Priests*.

IV. Thou shalt not Bury thy Dead with the *Sodomites* and Apostates, meaning the *Christians*.

V. Thou shalt not go the Steeple-house to Worship, for that's an Abomination.

VI. Thou shalt not pay towards the Trained-Bands, nor carry Guns in thy Ship.

VII. Thou shalt not pay towards the Repair of Steeple-houses, nor Personally assist the Government in any Time of War.

VIII. Thou shalt keep open thy Shop on the Christians Holy-days, Fast-days, and Days of Thanksgiving; but follow your Outward Callings in Spight of Authority.

IX. Thou shalt call the Days of the Weeks and Months, first, second and third Days, and speak Thee and Thou to Particulars.

X. Thou shalt not call Friends Epistles by those Contemptible Names, of Edicts, Canons, &c. but may call the Christians Scripture by these Contemptible Names, as Death, Dust, Serpent's Meat, Beastly Ware, a Graven Image, an Idol, &c. And need not read one Chapter thereof in your Meeting; they being to us useless: But I Charge and Command thee to read Friends Epistles in your Meetings, which we testify were given forth by the Spirit and Power of God.

The Thundering Voice Answered (said Fox) saying, I have Glorified thee, and will Glorify thee again; and I was filled so full of Glory, that my Head and Ears was filled full of it. See his Tryal at Lancaster, p. 21.

whose Law is without them, and Moral. And the World's Law, or Ten Commandments, is without them, but our Law is within us. [All this, and much more is largely quoted in Part IV. p. 306. from the Books of Fox, Nayler, Whitehead, &c.] And this is the Reason, why we never recommended these Scripture-commands from the Year 1650, when we first began, to 1660, in any of our Books; tho' of late John Field and George Whitehead, both have a little Warped from their Ancient Testimony, and acknowledged to the Government, the Scriptures to be of Divine Authority. But as for George, he has made some amends, for thus he has declar'd himself; I (says Whitehead) may see Cause (for Reasons best known to my self) to word the Matter otherwise, and yet mean the same thing. See his Counterfeit Convert, p. 72. viz. He may for a Need, and to gain a Point, own the Scriptures [to one's thinking, as Arius did the Faith of one Substance] to be of Divine Authority, yet mean their own Books; for I have learnt from George Whitehead, that The true Light and Scripture are both within; and so by him Vindicated in his Book, The Foggy Mist, &c. [See this Doctrine at large, Part II. p. 126.] So that, Master, we are still upon good Ground, and I will abide by our Ancient Testimony.

Quaker. I must say, thou art right in thy Sentiments, and according to our Ancient Principles too; which neither Papists, nor Protestants, nor Apostates, no, nor the Devil himself can find out or know, either Head or Foot of our Sentiments and Principles, as our Apostle Fox hath told us; I say, If we, as thou hast well noted, can lay down our Doctrine in one Book as Infalible, and from the Spirit, and in another Book word the Matter clean contrary, and yet, after all, still to mean the same thing; this is enough to deceive the wisest Men in the Nation, but this is by the bye, and under the Rose be it spoken; for should George Whitehead know that any Friend should Paraphrase upon his Words, he would Excommunicate him, &c. Well, but since thou hast sufficiently denied those Scripture-commands; what do'st thee say to the Commands from the Light within? I mean those given forth by our second Moses in the second Column?

Pupil. Say to them, O Friend, I like them very well. Methinks they are to me as Streams Issuing from the Fountain to my great Refreshment, and I cannot but rejoyce; yea, and I say again, rejoyce, when I remember our old Patriarch, Prophet and Apostle, even our second Moses, as he did (and not without great Reason) account himself; who gave forth these Precious Commands, in which are contained so many excellent inward Laws: But, Master, I am afraid thou begins to Warp, by Noting in thy last Paragraph our Friends otherwise wording their Matter. But if thou knewest all, thou would'st not; for there is a Mystery in it, which all the Sons of Adam cannot unfold, to the utmost degree. But, Master, the good Opinion I have of our Ten Commandments, does not stand only on the Authority of Fox, but if I were minded, I could shew, that many of our Prophets have Wrote in Favour of them, yea, several Books about Thee and Thou, as the pure Language of the Spirit of Truth; and others, as William Penn; nay, we have scarce a Yearly Epistle comes forth to be read in Meetings, but some one or more of these Principles are inculcated into us; so that I highly approve of them, and to us they are a Rule of Faith and Practice.

Quaker. Well, but what doest thee chiefly learn from these Commandments?

Pupil. By the First, I learn, That there are no Superiors. Parnel's Works, p. 486. And that such Magistrates only, who are guided by the Light within, we own: But such as make Laws to uphold such Ministers as Preach out of the Bible, we deny and Testifie against, p. 82, 83. ib. For unto a Proud, Heady, High-minded Man there is no Honour due, tho' he may be in Place to Rule; the Honour is due unto the Power (i. e. The Light within) not to the Person, W. Smith's Primer, p. 43. Those that Judge for the Lord, them I Honour, but not Mens Persons, Saul's Errand, p. 18. For we distinguish between the Power and the Persons of Men; for I being once asked, Why we break the Laws, Answered, saying, Let it be manifested this Day to thee, and all Magistrates in the Nation, That we have no mind to break the Laws unless the Lord move us to it, A Dispute by James Nayler, p. 8. For the Law hath nothing to do with the Church of God; A Lamentation, &c. Printed 1653, p. 11. And to be plain, from these Levelling Principles we keep on our Hats, tho' among our selves there are Superiors; and therefore we force our Apprentices and Servants to stand bare-headed in our Houses and Shops, unless we can put them off Advantageously, as our Brother Dan. Philips have taught us, Vindicte Veritatis, &c. p. 32. And so of all the other Commandments, for all hang upon the Light within, as George Whitehead has taught us.

Quaker. Well, 'tis late, I'll dismiss thee at this time; for by the Articles of thy Belief, in all thy Answers to my Questions, I find that thou art well Instructed; and tho' thou doest not quote Chapter and Verse, as sometimes in the Christian Catechisms they enjoyn their Pupils, yet I find thou canst quote Book and Page. The first we are not concerned in; for as thou hast well Answered from If. Penington's Doctrine, we could have known our Religion, so as not to doubt thereof,

thereof, tho' there had never been a word thereof written ; but as to the latter, they are both wrote, read, and dispersed far and near to Inculcate our Religion. So fare the well.

Churchman. I grant I have put Words into their Mouths ; but this I do affirm, That I can justify every Syllable of what is said, from their Books, either in so many words from plain Fact, or else by Good and Natural Consequences deducible from them, together with their Practices to confirm the same ; and this is all I promised, and that chiefly for weak Capacities ; that all People that read me, may thereby be cautioned to beware of Quakerism, and to avoid it, as they would a deadly Poison.

S E C T. XXIX.

Shews, how the Quakers not only deny, but Blasphemously Damn the Ever-Blessed Trinity of Three Persons in the Divine Essence of the Godhead, to the LAKE and the PIT, far exceeding the Heresie of the Arians and Socinians in that Fundamental Article of the Christian Faith ; which, with all Submission, I humbly conceive, calls for an Examination, and, if prov'd upon them, then they ought to be burnt, or, at least an Injunction, to Condemn such Blasphemy, and the Books that contain the same, &c. And that under their own Hands.

Churchman. **B**Less me ! What, is this true ? (may some say :) What, do they call for a **Retraction**, and an **Instrument of Self-condemnation** of their Disciples, if they so much as sell a Book which speaks against their Female Government ? Do they call for an **Instrument of Self-condemnation** of their own People, for but Marrying a Wife according to the Law of the Nation, and warn them to Repent (as before hinted) if haply a Place may be found for Repentance ? Nay, moreover, do they call upon the National Clergy, and the two Universities for **Publick Testimonies** against me, for Writing against their Errors and Blasphemies ; telling them, That Francis Bugg's Abuses are Intolerable in their own Nature, that they resolve not lie under them ? A Sober Expostulation, &c. p. 20. But that the Cry will yet be louder, and the Complaint ascend higher, p. 10. lb. To give a Check to him, stop him ; but if he refuse Advice, to give a **Publick Testimony** against him, by **disowning his Books**, and tell the World he is Heady and Wilful, [Mark, how this Imperious George would be Tutor to both the Universities and Clergy] and no real Convert ; for we are resolved not to lie under his Misrepresentations, p. 38. I hope you'll see Cause to **Retract** your Thanks and Commendations of your pretended Convert, p. 45. And therefore I Challenge you his Teachers and Abettors to produce those Books : [I have, and now again, offer to meet George Whitehead Publickly with them to prove my Charge] otherwise, for shame **Retract** and **Condemn** his Abuses, p. 106. But if you will be mute in this Matter, and suffer him to persist in his wonted Course of Abusing us, without your **Publick Reprehension** or **Dislike** thereof ; then may you be further justly call'd in **Question**, and exposed thereupon for your **Neglect of Justice**.

But to confirm (and that with better Arguments than my Pen will afford) what I have said, I will recite the Learned Reasoning of the Author of the Book, Entitled, *The Snake in the Grass*, in the Defence thereof, Part II. p. 32, 33, 35, 36, 37, 38. viz. " I will (says he) turn " to shew, That the worst Prayers are the hardest Cravers. That these Quakers, who take so " free Liberty with others, are the most impatient to have any thing said to themselves : They " are Touchy upon the least Punctilio, and improve any Reflection upon them to the utmost " Stretch. George Whitehead Printed a Book, which he Entitles, *A Sober Expostulation with " some of the Clergy*, &c. Wherein he Writes in a very Threatning Stile to two of the Estab- " lish'd Clergy, viz. Mr. Smithies and Mr. Archer, for the Suspicion that lay upon them, of " shewing some Countenance to Francis Bugg, in his Writing against the Quakers. If thou (says he, " p. 11.) doth not put a Stop to his mischievous Attempts, it will affect thee, and the Cry " will ascend higher than thy self. Here is an Innuendo against the whole Clergy ; and p. 20. " (says he) Francis Bugg's Abuses are in their own Nature Intolerable. — And we do not intend " to lie under his foul Calumnies, [p. 45. And therefore (says he) I Challenge him, and you his Teachers, Abettors and Congratulators, to produce those Books of the Quakers with the " Pages and Words, wherein the same Jesus is so disowned ; otherwise, for shame **Retract** and **Condemn** this his Abuse and Calumnious Aspersions.] (Note, Reader, I am ready to meet him with those Books to prove my Charge.)

" Page 206. But (says Whitehead to the Clergy-men) If you will be mute in this Matter, " and suffer him to persist without your publick Dislike, then may you be further justly call'd " in

in Question, and expos'd thereupon for your Neglect of Justice. This is Magisterial indeed ! Here *Whitehead* acts the Metropolitan, and Corrects these Clergy-men with a Super-Episcopal Authority. What, must they be accountable for *Francis Bugg's* Writing against the Quakers ? And if they do but stand mute in the Case, that is, if they do not take part with the Quakers against *Bugg*, or any who shall hereafter come over (as he has done) from the Quakers to the Church of England, and endeavour to Detect the Errors of the Quakers ; what then ? Here *Whitehead* threatens, that they shall be called in Question for it, and expos'd thereupon : *Whitehead* says, That *Francis Bugg's* Abuses, are in their own Nature Intolerable. I am sure such Insolence as this is [compared with what is set forth in Part IV. p. 206, to p. 208.] is in its own Nature, and according to the Nature of all Government, or but the Shadow of a Church, very Insufferable, to see a Snivelling Quaker thus Brave it in the Face of the whole Church ; and in Print, to threaten her Clergy for doing of their Duty ! It is not Toleration will serve these Mens Turns. *Ex pede Verculem.*—We may know by a little what a great deal means. Their Principles are Calculated for Empire, their Motto is, *Do no Right, and take no Wrong.*—I think (continues my Author) they have here given us a very good Handle to return their Complement upon themselves ; That if they (i. e. the Government) stand mute, and not Censure William Penn, and the rest of them, who had Spu'd their Venom in the most Furious and Scandalous Manner against the Church of England, and disown their Books (refer'd to Part IV: p. 206, to 208) and others of the same Tendency ; then that the Cry should ascend higher than to these particular Authors, even to the Second days Meeting that owns them ; if they will stand mute, and not shew their publick Dislike (as *Whitehead* here requires from the Clergy-men) then that they may be further justly called in Question for their Neglect of Justice. Who will not do Justice, let Justice be done to them. Does *Francis Bugg's* Disputing against the Quakers, and giving them less than their Due, seem Intolerable to them ? And do they tell us plainly, that they do not intend to lie under such foul Calumnies ? And must the whole Church of England, and the State too lie under the thousand times greater, and more outrageous Calumnies that the Quakers have over and over loaded upon their Backs ; and they will not to this Day Retract one Word ? On the contrary, they avouch, That their Principles are the same now they were from the beginning, and that in all Respects : See Sect. XXV. Does it then seem Tolerable to our Clergy and Magistrates, to lie under these odious Names, Spiritual Egyptians, Apostates, the Beast that carries the Whore, Anti-christs, Witches, Devils, Anti christians, Blood-hounds, Sodomites, the Reptilla of the Earth, &c. Did the Quakers for their Vindication Indict *Francis Bugg* at the Sessions in London, and object to him their own Daily Practice of Printing without License ? Did they complain against him to the Secretary of State, and upon a false Information, that his Books were Seditious, and against the Government ; procured them to be seiz'd, taken from the Booksellers, and delivered into the Hands of the Quakers ? Did they Imprison *William Bradford* a Printer in *Pennsylvania*, seize his Letters, and forc'd him out of the Dominion of the Quakers, for Printing *George Keith's* Defences against them, and Prosecuted likewise the Publishers, and *George Keith* himself for his Life ; improving his Disputes against them, into a Design against the Government ? [Did they not at *Norwich* go to the Recorder for his Warrant to send *Francis Bugg* to Prison for going to their Meeting in *Norwich*, September the 29th. 1706, only for asking this Question, *Do you own the Ninth Commandment* ? See Part III. Sect. VI. p. 186.] Are they so watchful, so industrious, and so impatient, lest any Indignity should be past upon them ? And must all Orders of Men among us, Ecclesiastical, Civil and Military, bear their most bitter Reproaches, without any sign of Repentance ? And Court them and do them Favours for it ; or suffer them to usurp Favours that were never intended them ? It is plain the Act of Toleration does except those who deny in their Preaching or Writing the Doctrine of the Blessed Trinity, as it is declared in the Articles of our Religion. That is, in our 39 Articles. And it is as plain, that the Quakers have all along done it. *George Fox* says, in his *Great Mystery*, p. 246. The Scriptures do not tell the People of a Trinity and three Persons, but the Common-prayer-mass-book speaks of three Persons brought in by the Father the Pope. Here it is plain, that the Quakers do not acknowledge that Trinity which is owned in the Common-Prayer : And the Common-prayer-book, being every word an Act of Parliament, it's plain what Trinity is intended in the Act of Toleration. And the Opposers of that Trinity are excepted out of the Toleration. And to which the Quakers have no Pretence, nor any Rightful Claim to the Benefit thereof, unless they will disown *George Fox* herein. They must likewise disown *William Penn*, who Wrote a Book in the Year 1668, to which he gave this Title ; *The Sandy Foundation Shaken*, or those so generally believed and applauded Doctrines, of one God subsisting in three distinct and separate Persons, of the Impossibility of God's Pardoning Sinners without a plenary Satisfaction. Of the Justification of impure Persons by an imputative Righteousness,

Refuted.

“Refuted. And p. 12. the Title Page of that Section is, *The Trinity of Distinct and Separate Persons in the Unity of Essence, Refuted from Scripture.* I know (says my Author) for a Pinch, they will own the Word *Trinity*; as the *Sabellians* and *Socinians*, meaning three Manifestations, or Operations, but not three Persons. But that is not the *Trinity* intended in the Act, but the *Trinity* which is professed in the Creed of St. *Athanasius*, and more briefly in our Litany, viz. *The Holy, Blessed and Glorious Trinity, three Persons and one God.* This is that *Trinity* intended in the Act of Toleration; and which, whoever opposes, are excluded from Claiming any Benefit by that Act: And this is that *Trinity* the *Quakers* have, and still do oppose; and therefore they are altogether excluded from any Benefit of that Act.

“But their Opposing is not so Intollerable, as the manner of it. Their Curling and Darning (*Horrefco Referens*) the Holy and ever Blessed *Trinity* into the very Pit of Hell; and therefore they are altogether excluded any Benefit of the Act of Toleration.

“There is a Book, Wrote by *George Whitehead*, *Christopher Atkinson*, *James Lancaster*, and *Thomas Symonds*, Entitled, *Ishmael and his Mother Cast out*, &c. Against Mr. *Townsend*, a Minister in *Norwich*, who was Defending the Doctrine of the *Trinity*, viz. Three Persons and one God, to whom *George Whitehead*, &c. p. 10. thus reply'd; And here thy Antiquity, and thy Reasons, and the three Persons thou dreams of, which thou would divide out of one like a Conjuror, are all denied, and thou shut up with them in perpetual Darknes for the Lake and Pit.

This Reverend Author having most Learnedly spent 7 or 8 Pages, Refuting *George Whitehead's* Quibbles, and proving from the above-named Books, with divers others, that the *Quakers* utterly disown the Blessed *Trinity*, and that in an intollerable manner; and having from thence proved, that they have no Right to the Benefit of the Act of Toleration; As I also have in my plain way Answered *Whitehead's* Quibbles about his Book, *Ishmael*, &c. in Part IV. Sect. XVII. p. 285, 286, 287, 288, 289, 290. to which, I refer the Reader; first to his, *A Defence*, &c. Part II. p. 38, to 44. And, Secondly, To my Book and Pages last Recited; in both which, I think it will plainly appear, that the *Quakers* are not only Erroneous, but abominably Blasphemous, touching that Fundamental Article of our Christian Faith; and because it is my design, in this Section, to make it evidently appear, that their Heresie, touching this Article, far exceeds that of the *Arians* and *Socinians*, as to their extravagant Blasphemy thereabouts; I shall still, by way of Introduction to what follows, use some few more of this Reverend Author's Arguments; because, tho' I wholly assent to the Truth of them (and if *Whitehead* will have it so, make them my own by Adoption) I cannot Argue so closely, no, my Learning, nor Parts cannot attain to it; I therefore thus recite him, p. 45. lb. “But, however, *George Whitehead*, and the other *Quakers*, have sent to the Pit, all the Church of *England*, and all the Christian World, who do profess Faith in the three Persons of the Blessed *Trinity*, and the Persons themselves; not only the Word, or Letter, for these cannot be sent thither.

“And, shall those, who not only deny, but Blaspheme; not only Blaspheme, but send to the Pit of Hell (oh! horrid to repeat it!) The Persons of the Holy *Trinity*—Shall these be shrouded under an Indulgence, which expressly Spues out all such from under its Protection, who oppose or deny the Doctrine of the Holy *Trinity*? Shall those be included in this Toleration, who will not disown *George Whitehead*, for the Quotations above Cited; but still think him a Teacher, sent from God? Let this Test be put upon the *Quakers*, and see whether they will part with *George Whitehead* or the Toleration? If they stick by *George Whitehead* in this, it is a Demonstration, that they like this Doctrine he has delivered. But they have given us a full and Authoritative Decision in this Matter; that they do still own and adhere to, not only these Doctrines, before quoted; but all, and every part of what has been delivered by their Doctors ever since their beginning: (See Sect. XXV. foregoing.) This is to keep up Infallibility, p. 46. ib.——I say not this, that I would have any Persecution (as they call it) renewed against them. I like not that Method; for there are honest, well-meaning Men among them; and the Sincere, tho' deluded, are most apt to put themselves into the way of Suffering, which often hardens, seldom converts them. And they are worthy of a gentler Method: But the End for which I have mention'd this Act, is, first, To do that Right to the Government, as to free them from the Scandal of Recognizing the *Quakers* as Protestants, who deny the Holy *Trinity*, the Satisfaction of Christ, and all outward, both Sacraments and Priesthood; therefore the Protestant Religion is not Answerable, or Reproachable for them. Secondly, I have minded the *Quakers* of this, That if neither Religion nor good Manners can restrain their Fury, yet that out of Policy, they would learn a little more Decency towards the Clergy, especially the Bishops, who have it in their Hands to put the Penal Laws in Execution against them; they not being included within the Act of Toleration. And since they enjoy their present Liberty, merely from the Grace, at least the good Nature of those, whom of all Mankind they, p. 47. ib. have endeavoured to render

most Abhorred ; I think it is but a reasonable, and very favourable Composition, that they should **Retract** the above-mentioned, and other such like Base and most Scandalous Reflections, which they have cast upon the Church of *England*, her Priests and Bishops, as well as all the rest of her Community. For, we say, Leave is light; and that Favour is ill bestowed, that is not worth Thanks, at least fair Usage. Now, the Reparation ought to be as Publick as the Injury (as in their Stated Discipline among themselves is required, and that for Trifles, Marrying with a Priest, or Selling a Book :) Therefore, the easiest way I can propose for the *Quakers*, is, That their Second-days Meeting, which do sit every Week in *London*, should Publish under their Hands, a Condemnation of the said Scandals and Abuses, vented by *William Penn*, *George Fox*, *George Whitehead*, and others of their Writers against the Church of *England*, particularly these before quoted, and suffer it to be Printed. But most especially, what is above quoted, of most hideous Blaphemy against the Holy and Tremendous Trinity of God. But if they remain mute in this Matter (as *George Whitehead* says to the Ministers) and refuse to Right God and his Church from these Abuses cast upon them; which are in their own Nature Intollerable: Then may we justly say in *Whitehead's* Words, We do not intend to lie under their foul Calumnies; then let the Cry ascend higher, then may they be further justly called in Question, and exposed thereupon, for their Neglect of Justice. Then may the Bishops (if they think fit) send to their Second-days Meeting, and require such a Subscription and Submission from them; or otherwise, that they should acknowledge the Doctrine of the Holy Trinity, in the Words of our Litany and Articles, to qualify themselves for the Benefit of the Act of Toleration; at least, to disown what *George Fox*, *George Whitehead*, *William Penn*, and others of their Writers, have said Blasphemously against it. But if they will still adhere to their former Doctrine herein, then have they totally excluded themselves from the Act of Toleration. And then, if the Bishops do not let them know, that is it in their Power to be Civil to them, they will be good Natur'd indeed.

Dissenter. I grant these Arguments are very close, and to the Purpose; and which (to one's thinking) are sufficient to excite those in Authority to an Examination, whether the Books quoted, do contain such Doctrines, from whose Premises such Consequences flow, which naturally tend to Overthrow the Christian Faith, and to subvert the whole Christian Religion, if *Quakerism* prevail. But since (as you confess) your Talent does not lie in Arguments, pray proceed to Matter of Fact, that so the World may see, that there is good and sufficient Grounds for such Arguments, as well as for an Examination of the *Quakers*; which Examination they will call Persecution, and to demand a Retraction, tho' no otherwise than according to their own stated Discipline, as in Sect. XXVIII. And not only of their own People, but of the Ministers of the Church of *England*, as above; but this they call Bloody Persecution; but then let them remember, That if to demand a Retraction, be **Persecution**, they themselves are Ranck and Rigid **Persecutors**; but be that as it will, proceed, and never be afraid to call a Spade a Spade.

First, Then, I shall recite the Words in the Act of Toleration, and thereby shew, that such as deny the Blessed Trinity, much more such as damn the same, together with the Ministers that Defend it, to the Lake and the Pit of Hell, are excluded the Benefit thereof to all Intents and Purposes. **Secondly**, I shall draw a Parallel between the Heresie of the *Arians*, and that of the *Quakers*; touching that Fundamental Article of the Christian Faith, and that from each of their Books: And, **Thirdly**, Wherein the *Socinian* Heresie agrees with both, together with the Sentence passed upon the latter by the Heads of the *University of Oxford*; and these in their Order.

FIRST, THE CLAUSE IN THE ACT OF TOLERATION.

Provided always, And be it further Enacted by the Authority aforesaid, That neither this Act, nor any Clause, Article, or Thing herein contained, shall extend, or be construed to extend, to give any Ease, Benefit, or Advantage to any Papist, or Popish Recusant whatsoever; or any Person that shall deny in his Preaching or Writing, the Doctrine of the Blessed Trinity, as it is declared in the foresaid Articles of Religion.

SECONDLY, THE PARALLEL BETWEEN THE ARIANS AND QUAKERS.

See Dr. *Cave's* Abridgment of the Heresie of *Arius*, taken out of their Books by me Contracted for Brevity sake, Vol. II. p. 43. "That the Son of God had a Beginning, but that

It were endless for me to recite all the Books, wherein the *Quakers* have wrote Blasphemously against the Blessed Trinity. I have in this and the foregoing Parts, mentioned *Fox*, *Penn*, and divers

" God was without all Beginning: And *Ari-*
 " us therefore Affirmed him to proceed out of
 " a State of Non-existence, as being no part of
 " of God: That he, who is without Begin-
 " ning, has set his Son as the beginning of the
 " Things that are made, having made, or A-
 " dopted him to be his Son, who has of himself
 " nothing of the peculiar Subsistence of God;
 " being neither equal to him, nor Co-essential
 " with him: For since all things were made
 " of nothing, and that all things are Created
 " and made; the Word of God it self must
 " be made out of nothing, and was not before
 " he was made, but had a Beginning when he
 " was made or Created; there being a Time
 " when there was nothing but God, and after-
 " wards the Word and Wisdom, p. 44. lb.
 " And that when at length God was resolved
 " to Create us, he then made one, whom he
 " call'd, Word, Son, and Wisdom, by whom
 " he did Create us: That the Son has nothing
 " peculiar of the Father's Substance, but that
 " he is a Workmanship and a Creature; and
 " not true God, but only by Participation,
 " and as he is made God: That there is a
 " Trinity, but not all alike in Majesty: That
 " there are three Subsistencies, and that God,
 " as being the Cause of all, is alone without
 " Beginning; that he is not Eternal, nor Co-
 " Eternal: But as God is Unity, and the
 " Principle of all things, so he is before them,
 " and consequently before the Son. By all
 " which, it plainly appears, that the *Arian* He-
 " resie was levelled directly against the Divinity
 " of the Son of God; as may more at large ap-
 " pear to any, who please to read Dr. *Cave's* A-
 " bridgment at large, with the Consequences
 " thereof.

here thy Antiquity, and thy Reasons, and the **Three Persons** thou dreams of, which thou would
 divide out of one like a Conjuror, are all denied, and thou shut up with them, in perpetual
Darkness for the Lake and the Pit. Yea, so furiously Mad, were *George Whitehead*
 and his three Partners with Mr. *Townsend*, for Defending the Doctrine of the Trinity, that
 they thus continue, saying, And thou (*Townsend*) art lead by **Dreams** and Fancies, and art
 reserved in **Everlasting Chains under Darkness for Everlasting Fire**, shut out from
 God, and all the Children of God, among the Dogs and Sorcerers, and the Lake is thy
 Portion, which is the Portion of all Liars. This Book was Signed at the Beginning,
 Middle, and End, by *George Whitehead*, and three more of their ancient Ministers, and said on
 the Title-Page, to be given forth from the Spirit of the Lord: This Book *George Whitehead*
 owned four Years after, at a Dispute with Mr. *Smith* the Library-keeper of Cambridge: See
 his Book, *Truth Defending*, &c. Printed 1659. See Part II. p. 98. Part IV. Sect. XVII. p. 285,
 to p. 290.

Some brief Observations upon each of these Heresies: And,

First, Of the *Arian* Heresie; You see plainly enough, that their Principles were levelled di-
 rectly against the Divinity of the Son of God; they did acknowledge there was a Trinity,
 but not all alike in Majesty. *Secondly*, That the Son hath nothing peculiar of the Father's
 Substance, but that he is a Workmanship and a Creature, and not true God, but only by Partici-
 pation, and as he is made God. It's true, *Arius* acknowledged him to be an Adopted Son, as
 all other good Men are, so do the *Quakers*, see my Conference with *Thomas Punick* a *Quaker*-
 Teacher, see my Book, *Quakerism Sinking, and its Cause Drooping*, &c. p. 130. But to
 have nothing of himself of the peculiar Subsistence of God; being neither equal to him,
 nor Co-essential with him: Again, that he was neither Eternal, nor Co-eternal with the Father.
 Thus much in Brief, touching the *Arian* Heresie: But,

divers others, I shall now content my self with
 two single Quotations from the Books of *Francis*
Howgil, and *George Whitehead*, see Part II.
 p. 98, 118. with others therein. *First*, It was
 objected to the *Quakers*, That if any deny'd
 the Blessed Trinity of Persons in the Divine
 Essence; *Secondly*, Or shall deny the Person of
 Christ to be distinct from God the Father, or
 God the Holy Ghost; *Thirdly*, Or shall deny
 the Manhood of Christ, they ought to suffer,
 &c. Now take *Francis Howgil's* Answer, viz.
 And is this one of your Orthodox and received Ar-
 ticles, then the Pope is as Orthodox as you, and
 for a Trinity of Persons in the Divine Essence;
 where learned you this Article? be ashamed of
 such Ignorance, ye illiterate Men.

Secondly, Do but mark the Madnes of these
 Learned Rabbies, before there must be three distinct
 Persons in the undivided Divine Essence, and now
 Christ must be distinct from the Father and the
 Holy Ghost. **This is Damnable Do-**
ctrine. *Thirdly*, And how is Christ's Person
 distinct from every Believer? when he that is a
 Believer hath him within him, eats his Flesh, and
 drinks his Blood, how then is he distinct? Is
 that distinct from a Man that he hath within him?
This blind Doctrine came up since the Apo-
 stles Days, and accounted Orthodox by the **Nicene**
Council, a company of Apostates, and hath
 been accounted Orthodox by the **Beast's**
Followers, yea, a great Point of Divinity,
 &c. There is much more in the Places
 quoted. But, *Secondly*, Mr. *Townsend* a Mini-
 ster of *Norwich*, Writing to the *Quakers*, and
 Defending the Doctrine of the Blessed Trinity,
 of three distinct Persons in the Divine Ef-
 fence, to which *George Whitehead* replied, by
 his Book, *Ishmael*, &c. p. 10. Saying, And

Secondly,

Secondly, As for the *Quakers*, they are not only Heretical in the Point controverted, but outrageously Blasphemous; they Damn to the Pit of Hell both the Ministers who Defend the Doctrine of the ever Blessed Trinity, and not only so, which is yet Blasphemous enough, but they Blasphemously Damn the three Persons of the Divine Essence (I tremble to relate it) unto the Pit of Hell. Again, another of their most Eminent Writers *Francis Howgill*, whose Works and the Doctrine therein contained are recommended by *Geo. Whitehead*, and others. He tells us, that such as own the Doctrine of the Blessed Trinity of three Persons and one God, are ignorant Persons, and he wonders they are not ashamed of the madness of such *Rabbys*, and this he calls, (as *Whitehead* had before by implication) **Damnable Doctrine**, tho' accounted Orthodox by the **Nicene Council**, and for which they account the Fathers of the Church a company of Apostates; Yea, continues *Howgill*, and a Point of Orthodox Divinity by such as have followed the *Beast*, meaning the Kings and Parliaments, who have all along stood by this Doctrine of the Holy Trinity, except here and there one; but that the Hearers of the *Quakers* may see, and seeing they may understand both how, and also what Trinity their Teachers disown and deny, I have first shewed them the Words of their Denyal, and shall now shew them, as in a Glass, what Trinity they deny, even the Father, the Son, and the Holy Ghost, which was owned, and confessed too, by the *Nicene Council* of Three Hundred and Eighteen Bishops, as at large in *Dr. Cave's* 2. Vol. p. 56. to p. 70, which the *Quakers* by the Mouth of *Francis Howgill*, deny, disown, and call those Reverend Bishops and Fathers of the Church, a company of Apostates, followers of the *Beast*, ignorant *Rabbys*, wondering that they are not ashamed to own such Articles of Faith. *Viz.*

The **NICENE CREED** or **CONFESSION** of **FAITH**, composed and settled at the Council of *Nice*, May 20. Anno 325.

WE believe in one God, the Father Almighty, Maker of all Things Visible and Invisible: And in one Lord Jesus Christ, the Son of God, the only begotten of the Father, that is of the Substance of the Father; God of God, and Light of Light, very God of God; begotten, not made, being Consubstantial, or of one Substance with the Father, by whom all Things were made, both in Heaven and Earth: Who for us Men, and for our Salvation came down from Heaven, and was Incarnate, and was made Man: He suffered, and rose again the third Day; Ascended into Heaven, and shall come again to Judge the Quick and the Dead. And in the Holy Ghost. But for those that say there was a time when he was not, and, that he was not before he was made; or, that he was made out of Things that were not, or, that he is of any other Substance or Essence, or that he is obnoxious to Change and Alteration: All such the Holy Catholick and Apostolick Church does Anathematize and Reject.

And since it is the *Quakers* Doctrine by their Founder *Fox*, That all Kings and Emperors sprung up in the Night, among the Antichrists, and that such as dote on them, are Traytors against Christ, Querying thus, Do you read that there were any Kings, (consequently Emperors) since the Days of the Apostles, but among the Apostate Christians, the false Church, and Mother of Harlots? For we know (saith *Fox*) That these Kings, (and consequently Emperors) are the Spiritual Egyptians, got up since the Days of the Apostles; you never read (saith *Fox*, and defended by *Whitehead*) of any Kings (or Emperors) among the Christians but among the Apostates. See for more of this quoted out of *Geo. Fox's* Book stiled *Several Papers given forth by Geo. Fox*, in Part IV. pag. 359, 360. Again,

Secondly, Since it is taught by their Prophet *Howgill*, that this Creed foregoing, or Confession of Faith, compos'd by CCCXVIII. Bishops, touching the ever Blessed Trinity, is shameful Madness, and Damnable Doctrine, and accounted Orthodox only by the Followers of the *Beast*, meaning the Emperor, for *Beast* is their common Name they ever gave to the Civil Powers, according to their Ancient Principles, and they now tell us, that their Principles are the same in every respect, as I have hinted Sect. XXV. And seeing that *Whitehead* Damns this Trinity, compos'd by the Ancient Fathers to the Pit of Hell, and that *Fox*, condemns the Trinity as in our Common-Prayer, saying, The Scripture do not tell the People of a Trinity, nor three Persons, but the Common-Prayer-Mans-Book, speaks of three Persons brought in by the Father the Pope, *Great Myst.* pag. 246. I say, for these Reasons, with many more that I might mention, I shall recite the Emperor's Letter. *Viz.*

CON:

CONSTANTINE THE GREAT, THE AUGUST, THE CONQUEROR, TO THE BISHOPS AND PEOPLE.

SINCE Arius has taken upon him to imitate impious and bad Men, 'tis but just he should undergo the same Punishment with them. As therefore Porphyry, the Enemy of true Religion, for the pernicious Volumes he wrote against Christianity, met with a Reward due to so great Villany, to become Infamous to all Posterity, to be loaded with Reproaches and Execrations, and to have his impious Books quite banish'd out of the World; So it now seems good to us, that Arius and his Adherents be called **Porphyrians**, that they may bear his Title, whose Manners they imitate and resemble. Farther, if any Book written by Arius be found, we command it to be burnt, that so not only his vile Doctrine may be utterly extirpated, but that, not the least Monument of him may remain. Declaring also, that if any Man shall be found to conceal any such Book of Arius, and not presently offer it to be burnt, as soon as ever he shall be apprehended, he shall be **severely punished**. **GOD** have you in his keeping. See Dr. Cave's 2d Vol. pag. 63.

Here is the Zeal of **CONSTANTINE** the Emperor manifest, and this I do farther add, even a Challenge to all the *Quakers* in England, to produce a Book wrote by either *Arius* or *Porphyry* that exceeds this Book of *Geo. Whitehead*, entitled *Ishmael and his Mother cast out*, &c. in Blasphemy against the ever Blessed Trinity of three Persons and One **GOD**, or worse than the Writings of *Fox*, *Burroughs*, *Howgill*, *Penn*, *Crane*, &c. See Part IV. pag. 206. to pag. 608. And now for them to reassert them, (which the Act of Oblivion and Kindness of the Government had almost buried) and to tell us in the Face of the Sun, that their Principles are now the same, without the least Deviation, Alteration, or Change, and that in all respects, is such a provoking Affront to both Church and State, as that I cannot forbear to renew the Words of that Reverend Author of *the Snake in the Grass*, &c. in his Book, *A Defence*, &c. Part II. p. 45. *Viz.* "But however let *Geo. Whitehead*, *Fra. Howgill*, *Fox* and other *Quakers* who have sent to the Pit and Lake, all the Church of England, and all the Christian World, who do profess Faith in the three Persons of the Blessed Trinity, and the Persons themselves, who defend the Doctrine of the Trinity.

"And shall those, who not only deny, but Blaspheme; not only Blaspheme, but send to the Pit of Hell (O Horror to repeat it) the Persons of the Holy Trinity— Shall these be shrowded under an indulgence, which expressly spues out all such from under its Protection, who oppose or deny (in either Writing or Preaching) the Doctrine of the Holy Trinity? Shall these be included in the Act of Toleration, who will not disown *Geo. Whitehead* (*Howgill*, &c.) for the Quotations above cited; but still think him a Teacher sent from **GOD**? Let this Test be put upon the *Quakers*, and see whether they will part with *Geo. Whitehead*, &c. or the Toleration? If they stick by *George* in this, it is a Demonstration that they like his Doctrine he has deliver'd.

I well remember, that some Years since, the *Quakers* printed and dispersed several little Papers wrote by the Reverend Mr. *Edmund Elys*; and how they boasted they had gain'd a Clergy-man, of which I took little notice, being perswaded that he did mistake the Point in Controversy, and that the *Quakers* had deceived him. However, he afterwards, by exchange of Letters between him, and the Author of *The Snake in the Grass*, &c. and by reading some of his Books, he soon found his Mistake, and sent the *Quakers* a Letter, part of which I will here set down, because I find that in his Letter he so freely owns the *Nicene Creed* above recited, which the *Quakers* reject as above-told, saying, "For a Trinity of Persons in the Divine Essence, where learned you this Article? Be asham'd of your Ignorance! — Do but mark the Ignorance of these Learned *Rabbies*, before there must be three distinct Persons in the same undivided Divine Essence, and now Christ must be distinct from the Father and the Holy Ghost. This is **Damnable Doctrine**— This **Blind Doctrine** came up since the Apostles Days, and accounted Orthodox by the *Nicene Council*, a Company of *Apostates*, and hath been accounted by the *Beasts* Followers, a great Point of Divinity. See *Francis Howgill's* Book, Intituled, *The Popish Inquisition newly erected*, &c. pag. 45, 46. Printed 1659. as more at large by me recited, Part II. pag. 118. 119. and by which we may understand what three Persons the *Quakers* deny, and, (together with the Ministers who defend the same) they Damn to the Lake and the Pit. Now follows part of the Reverend Mr. *Edmund Elys's* Letter to the *Quakers*, as more at large may be seen in the Book Intituled, *A Reply to a Book*, &c. by the Author of *The Snake in the Grass*. Appendix. pag. 373. Numb. 7.

A Letter from Mr. Elys to the People called QUAKERS.

Dear Friends,

"H A V I N G had some Communication with the Learned Author of *The Snake in the Grass*, &c. I find that Virtually, or in Effect, he stedfastly believes all the Truth concerning the **Light within**, contained in the Papers that sound of your Communion have gotten to be publish'd for me, since he acknowledges the *Authority of the Bishops*, and makes Profession of the Christian Faith, according to the Form of some Words, which we call the *Nicene Creed*; I declare to all the Christian World, that I have Fellowship with him, as a Member of the Holy Catholick Church: And I beseech Almighty GOD, that he and you may carry your selves with all Fairness and Justice, in that Part of your Controversie which I shall not undertake to determine. This I shall determine, or absolutely aver, that such Expressions, as he charges upon some of your most Eminent Writers (in several of your Books, namely, the Present State of *Quakerism*, I say that such Expressions) could not proceed from any other sort of Men, but such, who were agitated by the Fury of an ungovern'd Natural Enthusiasm, or instigated by the Malice of the Devil.

I know of late Days, they have boasted mightily in their contrary Testimonies, and will bring in some of their Friends contrary Sayings, to obviate what is objected against them from the Writings of *Fox, Burrough, Howgill, Whitehead*, &c. But since they tell us now, that their Principles are the same in all respects they were in their beginning, we take no notice of their late Sham-Confessions, nor have we any reason so to do, until they condemn under their hands, their old Blasphemous and Heretical Doctrine and Principles, laid down in their Ancient Books, and especially since they tell us in those Books, that they wrote them from the Mouth of the Lord and Spirit of Truth, and as such averr them to be of greater Authority than the Bible, as *Whitehead* does in his Book, *Truth defending the Quakers and their Principles*, &c. pag. 7.

I say, so long as they reassert their Ancient Principles, and tell us in Print, that they blush not to declare to all the World that their Principles are not changed, but are the very same, and in all respects, they were 50 Years ago, and considering further, that it was the Exhortation of their Yearly Meeting 1696. to keep up their Ancient Testimony, and that in all the Parts of it, as I have shewed Sect. XXV. and therefore as they exact *Retractions* from their own People, for transgressing their own Laws, nay, of both the Universities and Clergy for their countenancing me; I think it is but reasonable, that for their Insolence to all Orders of Men both in Church and State, a hint of which you have in Part IV. pag. 261. to pag. 268. that they should be enjoined to at least a *Retraction* of that Insolence; if they would have us forget them, for says the Author of *The Snake of the Grass*, &c. in his Book *A Defence*, &c. Part II. pag. 47. "Reparation (says he, and with great Reason) ought to be as publick as the Injury. Therefore the easiest way I can propose for the Quakers, is, that their Second-Days-Meeting, should publish under their Hands, a Condemnation of their Scandalous Abuses, vented by *W. Penn, Geo. Whitehead, Geo. Fox*, and others of their Writers against the Church of England, and suffer it to be printed; but most especially their most hideous Blasphemy against the Holy and Tremendous Trinity of GOD. But if they remain mute in this Matter, (as *Whitehead* says to the Ministers) and refuse to right GOD and his Church, from these Abuses cast upon them, which are in their own Nature intollerable; then may she justly say in *Whitehead's* words, *We do not intend to lye under their foul Calumnies, then let the Cry ascend higher; then may they be further justly called in question, and exposed thereupon for their neglect of Justice.* Then may the Bishops (if they think fit) send to their Second-Days-Meeting, and require such a Subscription and Submission from them, or otherwise that they should acknowledge, the Doctrine of the Holy Trinity, in the Words of our Litany and Articles, to qualify themselves for the Benefit of the Act of Toleration, condemning at the same time the Blasphemies uttered by *Penn, Whitehead, Howgill*, and others of their Writers against it, &c. But if they will still adhere to their Ancient Doctrine herein mentioned, then have they totally excluded themselves from the Act of Toleration. And then if the Bishops do not let them know, that it is in their Power to be civil to them, they will be good natur'd indeed!

I know, as I have hinted, they are ready to bring in their late contrary Testimonies to obviate what has been said, but it will be to no purpose, so long as these their ancient Books stand uncondemned, especially since they tell us, as I have often observed, that they are not at all changed in their Principles; for I my self could bring from their Books wrote of late, both touching the Scriptures, Jesus of Nazareth, &c. yea, and the Holy Trinity, divers seeming
contrary

contrary Testimonies, would they but first Condemn their old Blasphemies ; but till then, I and all Men may justly look upon them as meer Shams to deceive the World. But being now chiefly upon the Doctrine of the Blessed Trinity, See what Benjamin Coole saith, in his Book, Stiled, *The Quakers Cleared from being Apostates or Impostors*, &c. p. 59. Printed 1696. viz.

The Quakers believe the Substance of the Nicene Creed, as truly as any of their Adversaries, which I shall here insert, viz.

We believe in one God, the Father Almighty, maker of all Things, Visible and Invisible, and in one Lord Jesus Christ, the Son of God, the only Begotten Son of the Father, that is, of the Substance of the Father, by whom all things were made, both the things in Heaven, and the things on Earth ; Who for us Men, and for our Salvation, came down, and was Incarnate. He was made Man, he Suffered, and rose the third Day, he ascended into the Heavens, he shall come to Judge both the Quick and the Dead ; and we believe in the Holy Ghost.

Now (continues Benj.) Tho' we chuse rather to express our Faith in plain Scripture-Terms, than in the Terms of any Council whatsoever ; yet where Matters of Faith are laid down in Scripture-Terms by them, we never were so Cross-grain'd to refuse an Assent, because it was the Determination of a Council.

Here Ben. is pretty modest, but how shall we believe him, for that the Quakers pretend to Write by the Spirit, and that Infallibly ? Here Ben. is not so Cross-grain'd, but he tells in 1696, that the Quakers believe the Nicene Creed, as truly as any body, and accordingly Inserts the Substance of it as his Faith ; Francis Howgill tells us, in 1659, That this Nicene Creed, is Damnable Doctrine, Blind Doctrine to them that believe it, a Point of Divinity, or an Article of the Christian Faith, are nothing but a Company of Apostates, Followers of the Beast that carry the Whore, the False Church, and Mother of Harlots ; a third Damns it to Hell, in 1655. Now, Daniel Phillips, Joseph Wyeth, &c. which shall we believe, oh (cry they) our Ancient Testimony in 1655, and 1659, for our Principles are now the same, we are not changed in one Article of the Christian Faith, from what we held in the beginning. And, besides, we are Exhorted by our Yearly Meeting, Anno 1696, to keep up our Ancient Testimony, and that in all the Parts of it. Our dear Brother in Iniquity, Benjamin Coole, did but in this Case, Word the Matter otherwise, he still mean the same thing with our Ancient Friends ; only according to our beloved Brother, George Whitehead's Doctrine in his Counterfeit Convert, p. 72. We, in wording our Matter otherwise, made this Confession only to serve a Turn. Not that we mean, as Benjamin Coole have said, no, we cannot warp, we cannot change our Principles, nor our Principles cannot change us ; our Principles being Infalible, and we as Infalible as our Principles ; tho' now and then our Practices may warp, and turn like the Weather-cock, yet we are Unchangeable, and Infalibly so.

And since it is so, as so it is, I say again, shall those who not only deny, but Blaspheme ; not only Blaspheme, but send to the Pit of Hell the Persons of the Holy Trinity ? Shall these Hereticks (the like of which I never read of) be shrowded under an Indulgence in a Christian Nation, and that by an Act of Toleration, which expressly spues out all such from under its Protection ?

Diffenter. But is not this too Uncharitable ? What ? Altho' Benj. Coole says, *The Quakers believe the Substance of the Nicene Creed, as truly as any of their Adversaries*, and as a Test thereof inserts it ; What ? Will not this do ?

Churchman. No, this will not do ; and that for these Reasons following :

First, Because he saith, **The Quakers**, &c. When he cannot but know, that Fox, Howgill, Atkinson, Whitehead, Penn, and as many of their Inspired Authors as have wrote on that Subject, have denied it, disowned the Doctrine of it, as Damnable Doctrine, Dead Doctrine, altho' accounted Orthodox by the Council of Nice, a Company of Apostates, and the Beast's Followers, &c. Damning the three Persons of the Blessed Trinity, to the Lake and the Pit, &c. So that until he condemn his Brethren's Book, that not only deny, but Blaspheme the Holy Trinity, and say, *I believe*, &c. Till then, all they say is only Sham and Trick, and what ancient Hereticks use to do. But,

Secondly, Without the said Condemnation of their said Books, had he said, *I believe*, &c. this had been nothing to the Purpose ; for I remember they were charged with the disuse of Family-Prayer, a thing so true, that none, but one with a Face of Brass, could have had the Face to have deny'd it ; especially when he then knew, that even the Quakers themselves, were sensible that he lyed in Hypocisie : And yet, without any Blushing, he thus Answers, even in the same

same Book, where he confesses to the *Nicene Creed*, and with the same Sincerity, viz. *The Quakers Cleared*, &c. p. 66, 67. Now as to Prayer in Families, and alone, as well as in Publick Meetings; this is the known Practice of the People called Quakers.—And this (viz. Family Prayer) the Quakers own and Practice, &c. When I do believe that there is scarce one Family of 5000, that ever practised Family-Prayer, or so much as give Vocal Thanks to God for their Food, except when their Teachers come by chance to their Houses, neither is it their own Practice at home. Nor did I, when a Quaker, ever know it put in Practice, or ever read in any of their Books, that the Practice of Family-Prayer was ever recommended to be Practised. But,

Thirdly, Benjamin Coole, p. 59. ib. Tells us, That the Substance of the *Nicene Creed*, he shall insert, excepting the Curse at the latter end of it, viz. *But for those that say, there was a time that he was not, and that he was not before he was made, or, that he was made out of things that were not, or, that he is of any other Substance or Essence, or, that he is Obnoxious to Change or Alteration; all such the holy Catholick and Apostolick Church doth Anathematize and Reject.*

Now, how is it possible, for any Man to believe, that Benjamin Coole could be sincere in his Recital of the Substance of the *Nicene Creed*, when he leaves out the Causes, for which that Creed was primarily Compos'd; and his not joyning with the Catholick Church, in Rejecting such Hereticks, as said, There was a Time when he was not, and so on, is a Demonstration, that either he himself is one of those Hereticks, or else, that his Friends are such, or both, and so dare not venture the *Anathema* against them and himself; for otherwise, I see no Cause for him to leave out this Part, as he did, and as he tells us, he did; for St. Paul, 1 Cor. 16. 22. thus saith, *If any Man love not the Lord Jesus Christ, let him be Anathema Maranatha.* And this I am fully assured of, that that Man, Men, or People, that do hold, that there was a Time when the only Begotten Son was not, or, that he was not of the Substance of the Father; or, that he was not before he was made, or, that he was made out of things that were not, or, that he is Obnoxious to Change and Alteration, like other Men; do not love him in Sincerity, nor rightly believe in him. And this I take to be the true Reason, why Benjamin Coole could not Assent to the latter part of this Creed, or Confession of Faith, of which, he in his Book, *Truth Cleared*, &c. p. 59. has recited a Part, as above. This is all I shall say to the Quaker Plainness on this Head, who do by this, as they do by the Scriptures, take here and there a part to make a Flourish of, to serve a Turn; when indeed and in truth they deny it all. And for a further Confutation of the Quaker Heresie, in this Fundamental Article of the Christian Faith, touching the Ever Blessed and Glorious Trinity of three Persons, in the Undivided Divine Essence of the God-head, of Father, Son, and Holy Ghost, I refer them to two Books, wrote by the Author of *The Snake in the Grass*, &c. The one, Entitled, *A Defence*, &c. Part II. p. 37. to p. 48. The other, *A Reply*, &c. p. 106. to p. 114. where this Point is both Learnedly and excellently handled: And this leads me to the third and last Point propos'd to speak to in this Section, touching the Socinian Heresie, viz.

Thirdly, Touching the Socinian Heresie, Sentenced at Oxford.

I have lately met with an excellent Book, and Learnedly written, Entitled, *An Answer to a Socinian Treatise, called, The Naked Gospel*, Printed, 1691. and Dedicated to the then Lord Bishop of Exon. And which Book, *Naked Gospel*, was by Decree of the University of Oxford, burnt the 19th of August, 1690. I have not seen the said Book, *Naked Gospel*; but by the Propositions refer'd to in the Decree, and which are Printed, in p. 4, 5, 6, 7. containing most Damnable Doctrine, denying the Lord that bought them, exalting Mahomet, and Condemning the Orthodox, and denying the Deity of the second Person of the Blessed Trinity; almost as bad as George Whitehead's Book, *Ishmael*, &c. These Propositions of the Author of the Socinian Book, called, *The Naked Gospel*, are excellently well Answered, and the Force of them overturned, and the Doctrine of the Ever Blessed Trinity Defended, and Orthodoxly maintained against the Heresie of the Socinians, the Arians and the Quakers; the latter indeed is not so often named as the former two, tho' the most Blasphemous and Outragious against the Blessed Trinity of them all. Before I come to mention the Decree, with the Execution of it, I will take the Reverend Author's Answer to the Conclusion of the *Naked Gospel*; and which, tho' my Ability is but weak, to judge of such Learned Tracts, yet I look upon it a good Closer for the other's Conclusion, viz. *I am now come to the Conclusion of the Author, who shuts up his Naked Gospel, as generally the Socinians do, with a Plea for Toleration to, all that confess the Lord Jesus, and believe that God rais'd him from the Dead; tho' they leave him as naked a Lord, as the Doctor hath left the Gospel, robbing him of his Eternity and Deity, and that Honour and Worship, which, on these Considerations, are due to him; our Faith in his Name, Obedience to his Commands, a Devout Use of his Holy Sacraments, and so turn Turks, or Jews, (as some English Socinians*

Socinians have done) Quakers, and live above Ordinances, satisfying themselves with a Christ within them, and a Natural or Naked Gospel, as William Penn, in a Socinian Tract hath done) i. e. his *Sandy Foundation*, &c. This he calls giving Faith its due Bounds, by Imprisoning it; and Dissembling it, separating Obedience and Love, which are inseparable from Evangelical Faith. If any desire to see William Penn's Approbation, and Commendation of Socinus; I refer them to his Book, *The Guide Mistaken*, &c.

And as we have shewed the Condemnation of the Books of Arius, by the Commandment of the Emperor, Constantine the Great; I am now going to shew the Sentence, Condemnation, and Execution to the Flames, this Socinian Treatise, called, *the Naked Gospel*; and could wish, that the Quakers, George Whitehead, &c. had the Grace to Retract their Errors and Heresies, contained in their Books; not only those against the Blessed Trinity, before named, but others of the same Nature, denying Jesus to be Christ the Son of God; that so they may prevent the same Fate, due to their Blasphemous Books; which sooner or later, I am almost perswaded, will attend them, being a degree worse than ever I yet read; either wrote by the Arians or Socinians.

Now follows the Judgment, Sentence, and Execution of the Book.

The Judgment and Decree of the University of Oxford, delivered in a Convocation, held August 1th 1690, against some Impious and Heretical Propositions, transcribed, and quoted out of an infamous Libel of late, perfidiously Printed within the said University, and Published with this Title, *The Naked Gospel*, which does Impugn and Assault the Principal Mystery of our Faith, always retained and preserved in the Catholick Church, and especially in the Church of England.

Imprimatur, Jonathan Edwards, Vice-Chancellor, Oxon.

"Whereas there is lately Published, an Infamous Libel, Entitled, *The Naked Gospel*; which, under that specious Title, destroys the Foundation of the Primitive Faith, once delivered to the Saints, Assaults the Chief Mysteries of our Religion; and, not only denies, but Reproacheth him that bought us, the Lord Jesus Christ, who is God, Blessed for ever. And, whereas it appears, that this Libel, deserving to be Condemn'd to Eternal Flames, has been by an unheard of Perfidiousness, Printed and Published within this University; therefore for the Honour of the Holy and Individual Trinity, for the Preservation of the Catholick Doctrine in the Church, and, moreover, for the Defence (as much as in us lies) of the Reputation and Esteem of this University, which, with all Care, we desire to preserve Entire and Inviolable: We, the Vice-Chancellor, Doctors, Professors, the Regent and Non-Regent Masters Convocated in a full Senate of Convocation, on the 19th of August, 1690, in Manner and Place Accustomed. Certain Propositions in the said Libel contained, which we have caused to be Transcribed, and hereafter recited, being first read, have by our common Suffrages, and the unanimous Consent and Assent of us all, Decreed in Manner following.

"I. We do Condemn all, and every of these Propositions (and others to them belonging, which, for brevity sake are pretermitted) as False, Impious, and Contumelious to the Christian Religion, and especially to the Church of England; and we decree and declare most of them to be Heretical, as contrary to the Holy Scriptures, and the Catholick Faith received, and inviolably preserved by all Orthodox Christians in all the World in all Ages, from the beginning of the Church, to this present time; and as repugnant to the Decrees of Councils, especially that of Nice, the most Solemn of all that are extant, and most worthy of our Faith and Acceptation. And, Lastly, As contrary to the Writings of the Fathers, especially of St. Athanasius, whose Faith and Patience, in Defence of the Cause of Christ, was great beyond Example, and will be memorably Celebrated wheresoever the Gospel shall be Preached.

"II. Moreover, we enjoyn under the Penalty of the Law, all Students not to read the said infamous Libel, or any of that kind, which do recall as from Hell, those anciently Condemned Heresies; commanding, and firmly enjoying, all and every the Praelectors, Tutors, Catechists, and others, to whom the Institution of Academical Youth is Intrusted; that they diligently Instruct and Establish those that are committed to their Charge, in that chief and necessary Article of our Faith, upon which, as on a Foundation, all the rest depend, by which we are taught to believe and profess, that there is one Living and True God, and in the Unity of this Nature, there are three Persons of the same Essence, Power and Eternity, Father, Son, and Holy Ghost.

"III. We Decree the above-named Infamous Libel, to be burnt by an Infamous Hand, in the Area of our Schools.

I might also mention the Examination, and Condemnation of that Erroneous Book of Mr. A. ——— to the Flames, by the Honourable the House of Commons, lately, to the Joy of all sound Christians.

Dissenter. One thing I find in the Quakers, That tho' you do them all the Justice you can, quote both Book and Page, yet whenever I come in their Company, they still call you Lyar, Forger, &c. And I tell them, that if they would meet you, and prove it to be so, that then I would believe them, but not till then. And I cannot but think, that there are very few without that, or some equivalent Demonstration, that will believe them, unless some of their own Infatuation; who, like a Company of blind Papists, implicitly believe all their Teachers say, right or wrong, true, or false, without the least Examination or Trial; but those of this sort I shall never compare with the Noble Boreans.

Churchman. I know their Teachers have insinuated such things into the Minds of some of my Neighbours, besides the too Credulous Quakers; and therefore hearing, that George Whitehead was to have a Meeting at our Town the 27th of July, 1708, and I being willing to remove all Doubts on that Account, as well as to convince the Quakers of the Unsoundness of their Teacher, and to make good Proof of George Whitehead's Heresie, in Damning the Ever-Blessed Trinity of the three Persons, to the Lake (I am sorry I have occasion to mention his Damnable Doctrine so often) and of other things that I have wrote against him, &c. to his Face, for Truth seeks no Corners, but loves to deal Above-board; I went to their Meeting, and waited patiently untill three of their Preachers had done, and when I saw they had quite finished, I stept upon a Form, and Addressed my self to George, he being their chief Speaker, Writer, and my old Antagonist, after this manner.

F. B. George Whitehead, You may remember, that Anno 1699, your Friends gave to some Members of the House of Commons [but who wrote it, I could never learn, there being no Name as Author to it, and therefore they could Lie and Dissemble the more securely] wherein you told them, That I never desired to have any Conferences with you [but how false that was, many there present know, who before that time had been with me at Conferences with himself;] I now am come to have a Friendly Conference, and do offer to prove you, George Whitehead, a Deceiver of the People, a Contemner of the Holy Scripture, a Denyer of Jesus to be Christ the Son of God. But neither George, nor the other Speakers, replied one word to me, but got down, and got through the Crowd, and as I was speaking to the People, bidding them beware of false Prophets, who, tho' they came in Sheep's Cloathing, yet they were Ravenous Wolves. George said, Francis, Thou art a Persecutor. And went away, as I told him, like a dumb Dog, and left me Speaking to the People in the Meeting-house: I remember, that when I was telling the People of George Whitehead's Blasphemy about the Holy Trinity, and what George Whitehead and his three Companions had wrote; there was one Edward Deeks, a great Man, but a little Speaker, who that Day did not hold Forth, said, Francis, Thou Liest; but there was one Mr. John Fox in the Meeting, to whom I had formerly shewed the Book, namely, that Entitled, *Ismael and his Mother cast out*, &c. who then replied to Deeks, and told him it was true. I (said he) have seen the Book. So after I had cleared my Mind to the People, I stept off the Form, and went into the Meeting-house-yard, and gave away, both to the Quakers, and others, 50 Quaker-Catechisms; thinking, it was as reasonable for me to Catechise them, as they the Bishops and Clergy, and then referring them to *Matth. 24. 5, 6, 24, 25.* and other Scriptures; I told them, how they saw, or might see how Fearfulness surprized the Hypocrites; and that their Teachers run from their People, not being able to defend themselves and their Principles, and so I left them, and went home. But there was one thing very remarkable, that is, That tho' some of our Church-people were glad, when they saw three Quaker-Teachers fly the Pit, and had not a word to say in their own Defence; and said, Mr. Bugg, you have quite Baffled them, and made them run; Yet, even then some of their Hearers were so filled with Envy, as, that for some time they could not speak a kind word to me. And this brought to my Remembrance that Saying of our Blessed Lord, *Luke 10. 20. Notwithstanding in this rejoyce not, that the evil Spirits are made subject unto you; but rather because your Names are written in Heaven.* I pray God to keep us all herein concerned, low, and little in our own Eyes, for the sake of Jesus Christ, our alone Advocate and Mediator. Amen.

S E C T. XXX.

Treats of the Quakers Election of their Yearly Epistle, 1666. Of their Bull against Mr. Keith; of their bitter Words, Diabolical Fury against such as leave them, and Write against them. Their Tryal of the Clergy. Their General Summons to all Courts Ecclesiastical. Their Catechizing of Arch-Bishops, Bishops, Deans, Prebends, Doctors, Vicars and Curates. Their Reasons for so doing. The Commons Address to King William. A Petition to the Parliament. Ten Reasons, why the Quakers may justly be Examined. Remarks upon their Book, A Just Censure, &c. which they gave to Members of Parliament, 1699.

THE first Point is, to shew, that the Quakers Assume to themselves, the Title of being the One only Church of Christ, and Elected so to be, before the Foundation of the World, and that as Quakers.

First, Thus says George Whitehead, in his Book, *The Apostate Incendiary, &c.* p. 3. Dear Friends (says he) It was for your Sakes, and the Truth, that I was pressed in Spirit in a Godly Zeal, thus to appear against this treacherous Spirit, which hath shewed its self in open Enmity against the Truth, and Elect People of God, called Quakers (i. e. Church.)

Secondly, Says Fox, in his Answer to the Papists, p. 20. The Quakers, are the Elect People of God. p. 23. Before the Foundation of the World was, we, Quakers, were Elected to Reign with Christ. p. 46. We, Quakers are the Sons of God, this we know, and before the Foundation of the World was, were Elected to be Heirs of Salvation. And he gives one of his Books this only Title, *Some Principles of the Elect People of God, in Scorn called Quakers.* This is sufficient to prove, that as Quakers, they believe, or pretend to believe, they are Elected to Salvation

Thirdly, George Fox being asked (in the last mentioned Book, p. 48.) this Question; *Have not we had the Gospel all this time till now?* His Answer was, as there set down, in the Name of the Quakers, in only these three words, *We say, No.* All the following words are but Ramble, only, thus much I may take for Explanation, *viz. We are over false Prophets, and false Worshippers, and false Church, which are got between us and the Apostles.*

Fourthly, Sol. Eccles affirms, *That the Quakers are in the Truth, and none but they.* Quaker's Challenge, p. 6. And,

Fifthly, Isaac Pennington, in his Book, *A Question to Professors, &c.* p. 27. Saith, *That the Names, Jesus and Christ, belong to every Believer, as well as to the Head, viz. As well to every Quaker; for none are (by their Doctrine) Believers, but themselves: And therefore the Names of Jesus and Christ, are as proper to every Quaker, as to the Person that Suffered on the Cross; to whom they will give those Names sometimes, viz. Improperly or Figuratively; but they always mean, when they speak of Jesus, and Christ, the Seed, or Light within. Therefore,*

Sixthly, In their Yearly Epistle, 1696, wherein they exhort their Disciples to hold up their Ancient Testimony, and that, *in all the Parts of it,* as hath been hinted, there is this following Doctrine; and it is agreeable to their Ancient Principles and a good part thereof, for it favours of Luciferian Pride, *viz. We are greatly Comforted in the Sense of the Love of God to us, his whole Heritage and People.*—Note, This was at a General Council.

Lastly, From their Yearly Meeting, May, 1666, in that Decretal Epistle, it is thus:

First, *We having a true Discerning of the Working of that Spirit, which, under a Profession of Truth, leads into a Division from, or Exaltation above the Body of Friends [here they left the Light to be their Guide, and must submit to the Body] who never Revolted, nor Degenerated from their (Ancient) Principles, into Marks of Separation from the constant Practice of good Ancient Friends, who are sound in the Faith, once delivered unto us, &c.* It was below them, to say, once delivered to the Saints.

Secondly, *We do Declare and Testify, That that Spirit, and those who are joyned to it, who stand not in Unity with the Ministry and Body of Friends, have not any true [Spiritual Right, nor Gospel-Authority, to be Judges in the Church, and of the Ministry of the Gospel of Christ, so as to Condemn them or their Ministry; neither ought their Judgment any more to be regarded by Friends, than the Judgment of any other Opposers, which are without: For of Right, the Elders and Members of the Church, which keep their Habitations in the Truth, ought to Judge Matters and Things which differ; and their Judgment which is given, to stand good and valid among Friends, tho' it be kicked against, and disapproved by them who have degenerated, as aforesaid. And we do further declare and*

testify,

testify, that it is abominable Pride, which goes before Destruction, which so puffs up the mind of any particular, that he will not admit of any Judgment to take place against him. For he that is not justified by the witness of God in Friends, is condemned by it in himself, tho' being hardened he may boast over it in a false confidence.

Thirdly, If any Difference arise in the Church, or among them that profess to be Members thereof; We do declare and testify that the Church with the Spirit of Our Lord Jesus Christ have Power without the consent of such who dissent from their Doctrine and Practices, to bear and determine the same. And if any pretend to be of us, and in Case of Controversie, will not admit to be tryed by the Church of Christ Jesus; nor submit to the Judgment given by the Spirit of Truth, in the Elders and Members of the same, but kicks against their Judgment as only the Judgment of Man: We testify in the Name of the Lord, that if Judgment so given be risen against, and denied by the Party condemned, then he, and she, and such as so far partake of their Sin, as to countenance and encourage them therein, ought to be rejected, as having erred from the Truth, and persisting therein presumptuously are joyned in one with Infidels and Heathens who opposed the same.

Signed by

George Whitehead,
Alexander Parker,
Rich. Farnsworth,
Josiah Coale.

John Whitehead,
Thomas Loc,
James Park,
John Moore.

Stephen Crisp,
Thomas Greene,
Tho. Briggs, &c.

Some brief Remarks on the Pride of the foregoing Doctrine.

From the first and second Instance, we learn from Whitehead and Fox, that they reckon themselves from Eternity, and that as Quakers elected to Salvation, and that as Heirs thereof they are to reign with Christ; this I think is more than the Predestinarians ever held, and Pride and Presumption in the Superlative Degree.

From the third we see that the Quakers deny that ever we had the Gospel preached since the Apostles Days, until Geo. Fox came to proclaim it. To this agrees John Whitehead's Doctrine, in their Book *The Quakers Refuge*, &c. who said that Geo. Fox was the first stable Preacher of the Gospel in these latter Ages, &c. But this Doctrine, besides the Falseness of, the Incharity thereof is intollerable, for hereby they condemn all the Primitive Christians and Fathers of the Church, for (says Fox) pag. 49. *ib.* all that got between the Days of the Apostles, and the Days of the Quakers, were False Prophets, False Worshipers, gone from Truth like the Devil, and the Whore, the Dragon, &c. surely there never was such a Tribe of uncharitable Wretches and bold Impostors since Noah's Flood.

From the fourth, all is confirmed by their Prophet *Eccles.* for if none be in the Truth, and true Worship but the Quakers, then we may conclude it was always so, since the Days of Christ to the Days of the Quakers.

From the fifth, all is still more confirmed; behold then the Quakers Doctrine, which fulfils the Prophecy of Our Saviour, *Matth. 24. 5, 24, 25.* For there shall arise false Christs, &c. but nothing will shame the impudence of the Quakers, they blush not to reassert these their Ancient Principles, they can defend all the Errors and Blasphemy of their Teachers, and so blind are they, that they can see no cause to Retract any Particular of their ancient Friends Writings, See Sect. XXV. From the sixth they pervert St. Jude's Doctrine who said, *contend earnestly for the Faith once delivered to the Saints*, but these must have it as once deliver to US.

From the sixth, we may (as in a Glass) behold their Luciferian Pride, for they tell us, that they are the WHOLE Heritage of GOD, and why not, for they, and none, but they are in the Truth, they are the Christs, yea every believing Quaker has (say they) as much right to the Names Jesus and Christ, as the Man Jesus that suffered on the Cross. For all that came between the Apostles and Quakers, and consequently all now besides the Quakers, are False Prophets, False Worshipers, the Dragon, and the Devil himself.

From the last, their Pride runs over all the Banks of Sobriety, and turns to Enthusiastical Madness; I shall leave the Observation of that to the Readers Consideration, and Amazement, that ever such a proud Blasphemous Tribe of Men or Devils should pretend to such a Superiority of Judgment, which they assume over their Ear-bored stupid Followers, and that was one Reason why I transcribed so much of it. Thus much for my present Remarks, because I have not time, neither is there need to enlarge, their Pride and Blasphemy in the whole, is so manifestly Self-evident.

I have already shewed how they exact Retractions, and Self-Condemnations of their Followers for transgressing Laws, in Sect. XXVIII. for Marrying with a Priest, selling a Book, and the like Minute Matters; and therefore let us hear what this Church Triumphant, or Synagogue of Satan says in their Bull of Excommunication of Mr. Keith, because he would not stoop

stoop to their Arbitrary and Tyrannical, usurp'd Jurisdiction set forth in their said Bull, bearing Date, from their Yearly Meeting in London, the 17th of the third Month, 1695. Signed by Benjamin Bealing, by Appointment and on behalf of the same. *Viz.*

" This Meeting taking notice of the Judgment and Advice of the last Yearly Meeting concerning Geo. Keith, and inquiring whether he had answered the Sence and Advice, which **in the Name of the Lord** that Meeting then delivered to him [which was to condemn his Books wherein he had charged them with Errors, Blasphemy, &c.] doth find that he hath not only not followed the Christian Advice and Judgment of that Meeting, but hath rejected it [and that with great Reason] and in this Meeting the said Geo. Keith did openly read a Paper of his; containing Accusations, Reflections, and Exceptions against divers Friends [as well he might] *that are Members of this Meeting*, [Oh have a care none reflect your Blasphemies upon you, how much soever you reflect upon others] in which Paper he justifieth himself in those things, for which the last Yearly Meeting reproved and censured him, uttering many bitter and unsavory Expressions. All which, this Meeting taking into their weighty Consideration, and being fully satisfied both by his Printed Books and other outward Evidences, with respect to Matter of Fact; [Tho' not the least Evil in Conversation, nor Error in Doctrine in the whole Bull, proved against him, or particularly laid to his Charge] and therefore by that Divine Sence which in the openings of the Heavenly Life, which *ran as a mighty stream* through the Meeting, and was Confirmed and Sealed by many living Testimonies, **born in the Name of the Lord, viz.** That the said George Keith of late hath been, and yet is acted by an unchristian Spirit, which hath moved and led him to stir up Contention and Strife in the Church of Christ, and to cause Divisions and Breaches amongst them that profess the Truth. [The Quakers lay their own Crimes upon his back. See Part IV. *Introduct. pag. 261. to pag. 268.*] And did unanimously agree, and declare it to be the Sence and Judgment of the Meeting; and it is the Sence and Judgment of this Meeting, that the said George Keith is gone from the blessed Unity of the Peaceable Spirit of Our Lord Jesus Christ, **and thereby hath separated himself from the Holy Fellowship of the Church of Christ.** And that whilst he is in an unreconciled, and uncharitable State, he ought not to preach or pray in any of our Friends Meetings; nor be owned or received as one of us; [Mark the Condition following] until by a Publick and hearty Acknowledgment, of the real Offence he hath given, and Hurt he hath done, **and condemnation of himself therefore,** and give **Proof** of his **unfeigned Repentance**; by endeavouring to remove, and take off the **Reproach** he hath brought upon Truth and Friends, &c.

Let this be the Test put upon the Quakers, *Viz.* Let them be enjoined to make a **Publick** and hearty **Acknowledgment** of their Offences given to the Church, and Hurt they have thereby done, and a **condemnation of themselves therefore,** and also give **Proof** of their unfeigned Repentance, by endeavouring to remove, and take off the Reproaches they have brought upon the Church of England, and the Members thereof both Clergy and Laity; but surely Pope Leo, never gave forth a more severe and extensive Bull. What! Because he hath discovered their Errors, and given them some Reflections and bitter Words, must they for the same Judge him to have separated himself from the Church of Christ Militant over the Face of the whole Earth? Had they only excommunicated him from their Schism, it had been somewhat tollerable; but for them to assume to themselves, the Title of the Church, and only People, and whole Heritage of GOD, and as such so elected from all Eternity, as in the First Part spoken to, I have proved by seven Particulars they do? And then that they have Power to censure any Man or People, who separate themselves from the Church of Christ: This is intolerable Pride and Presumption.

And because they would herein seem to be against bitter and unsavory Expressions, as well as in their Book, *An Address to Protestants, &c. pag. 242.* therein they thus express themselves, *Viz.* Men that are angry for GOD, passionate for Christ, that call Names for Religion, and persecute for Faith, may tell us they are Christians if they will; but no body would know them to be such by their Fruits; to be sure they are no Christians of Christs making. And therefore, before I proceed farther, I will here recite a few of those bitter and unsavory Words and Reflections, they have given to Mr. John Pennyman, Mr. Crisp, Mr. Rogers, my self and others, that have left them, or writ against their Errors, as more at large may be seen in my Book, Intituled, *News from New Rome, &c.* The Introduction, *Viz.* " They are Judas's, betraying Judas's, Apostate-Informers, Hypocrites, Devils Incarnate, Wolves, Beasts, canker'd Apostates, Sons of Belial, grinning Dogs, whiffing Currs, barking Dogs, the Devils Agents, Enemies of all Righteousness, Children of the Devil, the Devils busie Emissaries, the Devils Mercenary Drudges, the Devils diligent Porters, Vassals of Hell, Bond-slaves of the Devil, cursed Serpents, Devil-driven Dungy-Gods, Atheists, Papists, Heathens, Vagabonds, Novices, Fools, craz'd, discompos'd, in-

" fligated by the Devil himself, Limbs of the Devil; they ought to be whip'd at the Cart-
" Arse, they are Rebels against G O D, they are Heathens and Infidels, Blasphemers, &c.

I have not taken in the one half of their, not only unsavory, but Diabolical Names, and bitter Reflections, which sulphureous Fumes have been belched out of their flaming Ovens against my self and others who have wrote against them; yet these are the Men, if you will believe them, that cannot be angry, passionate, or call Names for Religion. And for more of the like Nature, See Part IV. pag. 261. to 268. But that I may yet be more particular, I shall add some few of their Words, Behaviour, and Carriage to the Bishops and Clergy of the Established Church, having already in Part I. in 20 Particulars, beginning pag. 5. set forth their Contempt of Magistracy, Government, Kings, and Parliaments, as also in Part IV. pag. 313. Therefore briefly thus:

A Just and Lawful Tryal of the Ministers of this Age, by a perfect Proceeding against them, and hereby they are Righteously examined [I hope the Time will come, that Authority will examine you too] **weighed, measured, and condemn'd, &c. and being brought to the Bar of Justice,** [where I hope once to see you] **are truly charged** [so are you] **and Legally proved upon them, and Judged Guilty.**

This was only the Title of this Prophet *Edward Burrough's* Book, wrote in 1657. and dispersed in *Quarto*, but renewed, and Re-printed in *Folio*, Anno 1672. pag. 223. in his Works, and sent into the World recommended by *Geo. Whitehead, George Fox, Josiah Coale, Francis Howgill, &c.* in which presumptuous Tryal, Examination, Sentence, and Condemnation of the Publick Ministers, [wherein he acted more like a Lord Chief Justice, than a Dissenting snivling Quaker. This Tryal contains 16 Pages in *Folio*] wherein are 25 Reasons given for Proof of their Presumptuous and Pragmatical Proceedings, which I have not time to reflect upon sufficiently, especially since the very Title of the Tryal shews the Pride, Arrogance, and Impudence thereof.

The next Piece of Quaker-Presumption that I shall mention, is by their Great Teacher, mighty Prophet, and admired Poet, *William Smith*, in his Works in *Folio*, pag. 161. in his Book bearing this Title. *Viz.*

A General Summons to all Ecclesiastical Courts and Officers, &c.

And after some large Expostulations with the Bishops and Clergy, about Tythes and Ministers Maintenance; he comes to sum up their Crimes, try them and their Foundation, and then pass Judgment upon them, much resembling their *Boanerges*, or Son of Thunder, and great Prophet, as the Quakers did then, and still do own him, namely *Edward Burrough* before mentioned; for in pag. 175. He, *William Smith*, hath these Words. ' And now upon what Foundation will you have your Building stand: For your Work is found **contrary to the Law of the Nation**, contrary to the Spirit of Truth, contrary to the Scriptures, contrary to Christianity, contrary to Reason, contrary to the Law and the Prophets, contrary to the Doctrine of Christ Jesus? And now where will you have a Foundation to build your Work upon: For as it is found contrary to all these weighty Things, so your Works may well be **Questioned**? yea, **The Law of the Nation may justly Question you**: And the Spirit of Truth may justly Question you: The Scriptures may justly Question you: Christianity may justly question you: Reason may justly Question you: The Law and the Prophets may justly Question you: **And the King** [and consequently the Queen] **may justly Question you**, and what can your Foundation be but the love of Money, &c.

Reader, Have patience but to hear one parcel more of Quaker-Impudence, and then I shall take hold of that handle the Quakers have hereby put into my hand, and shew how their own Doctrine operates against their own Practice, even in this as in other Things. In *William Smith's* Works in *Folio* aforesaid, pag. 157. there is a Book thus intitled,

A Catechism for all Priests and Prelates.

This Catechism, thus formed, is between **Truth**, that is, the Quakers, and **Tradition**, i. e. the Church of England, and at the end thereof, it is Subscribed, **Truth**. For, you must note, that as the Names of *Jesus* and *Christ*, belong to every Believer, and that there are no Believers, that is, none in the Truth but the Quakers, as I have shewed from their Pagan Preacher, *Isaac Pennington's* Doctrine, why then might not *W. Smith* Subscribe his Name, **Truth**? Well the Imparlance, or Catechistical Discourse in Mood and Figure, formed

med between **Truth** and **Tradition**, is in the manner following, some what abbreviated, viz.

Truth. Come, lay down thy Fundamentals, that they may be known, and come to **Trial**.

Tradition. These are my Foundation-Principles; believing they are sound, because I find in Scripture, the Saints performed them, and Served God in them. I have Churches, Preaching, Praying, Singing; I have Bishops, Ministers, and under them other Officers for Orders sake.

Truth. These, in their places must be examined, and by the Spirit, proved, whether they be right in the Ground, and have their Rise from the Power of God: Open thine Eye, and behold thy Ceremonies, and see what Monsters thou hast generated, and brought forth from thy Adulterous Womb.——The Birth of thy Adulterous Womb hath deceived the Nations.

Tradition. I am reasonably satisfied, from what hath been said, as to the Ceremonies belonging to my Worship; but as to my Church, Preaching, Praying, Singing, Bishops, and Ministers, they must be duly observed.

Truth. I shall Try them in Order; and if I find them right in the Ground, I shall approve of them; if not, I shall Testify against them: Therefore speak plainly what thy Church is, that I may proceed to Trial.

Tradition. My Church is a Consecrated Place for my Worship to be performed in, and by my ancient Father (the Pope) have been much set by, &c. And by the Laws upheld.

Truth. Now I shall Try thy Church; and if it be not in God, it is none of his, but an Adulterated Harlot, cover'd over with the Mystery of Iniquity; therefore, Tradition, be silent a little, and Truth will shew thee thy Error; so be cool, and hear what Truth saith, for now thy Church comes to Trial.

Tradition. I know that Praying in my Worship is right; for it is mentioned in Scripture, and was practised by the Saints, and I have the Lord's Prayer, and have made many other Prayers, which be Useful and Comfortable for all Conditions, and on all Occasions; and I have put them together in my Common-prayer-book, for my Devotion.

Truth. Prayer in Spirit the Saints used, but thou art Degenerated, and hath Formed such Prayers as the Lord hath not required, neither doth open his Ear to them [how knows he that?] and as to that which thou callst the Lord's Prayer; be thou silent, and make no mention of it, for thou hast nothing to do with it.——Oh thou Adulterous Tradition! what monstrous Births hast thou brought forth? Thy Common-prayer-book is conceived in thy Adulterous Womb, and to branch forth from the Pope.

Tradition. But, what if my Common-prayer-book do not fully agree with the Scriptures and the Saints Practice; yet there are many good things in it, and many Scripture-Sentences, which may Edify and Comfort.

Truth. That which is born of the Flesh, is Flesh, and can neither Edify nor Comfort, tho' Scripture-words; therefore it is made of none Effect, because thy Bowels bring it forth, and the Pope gives Life and Breath unto it, and from his Loins it draws its Strength, and not from the Power of God.

Trad. What can I say to be received for Truth? My Ceremonies, &c. are deny'd, but there can nothing be said against my Ministers, the Scriptures speak so plainly of them, &c.

Truth. Now, Tradition, hearken what Truth saith, who made thy Arch-Bishops, and Lord-Bishops, and who gave them these Names? And who divided them their Dioceses? And who first made Deans, Prebends, Doctors, Vicars and Curates? And who first set up Schools? And called them Universities? And how came they to be called *Christ's Colledge*, *Emanuel's*, *Jahn's*, *Jesus Colledges*, and who set up Commencements and Degrees? That a Man must be made Batchellor of Art, and Master of Art, before he can be approved of to be made a Minister in thy Order? And who first made that Law, which forces the Payment of Tythes? And whether are such the Ministers of Christ, who make use of that Law, to force their Maintenance? Are these thy Bishops and Ministers, which thou say'st, there can be nothing said against them? Open thine Eyes, and behold them, for they are Monsters, which from thy Adulterous Conception are brought forth, and they are Stamped with thy Image; so all thy Abominations are denied, and testified against; this is a Charge against thee.

Tradition. This thing which makes such Discoveries, and with such Boldness reproves me, is of God, for it is not in fear of me nor my Power. [Pray, what Bishop ever said so? A Lye.]

Truth.

Truth. That which doth discover thee, and thy deceitful Practices, is the Truth of God, and it doth boldly reprove thee, and is without any Fear of thee, or thy Power, and hath opened thee, and **ript up thy Bowels**, and discovered thy **Adulterous Womb**, and all thy false Conceptions that hath been conceived there; and, now behold! ye Arch-Bishops, Lord-Bishops, Deans, Prebends, Doctors, Vicars and Curates, and all Prelaticals; here is the Womb of your Conception opened: Therefore, hear and consider, ye Bishops, Deans, Prebends, Doctors, Vicars and Curates, with all Prelaticals, you must come to the **Bar**: And, if you will but soberly peruse this Catechism, you may know and learn that which all your *Universities* could never give you the knowledge of; nor all your Learning, nor Wisdom, could ever teach you: So escape for your Lives, that the Stroak may not fall upon you.

Truth.

Thus they trample upon Acts of Parliament, for every word in the Common-prayer is an Act of Parliament; and, had they Power, they would give no Liberty of Conscience to any of the Church of *England*. See Part I. p. 43. How much soever they sue for it for themselves. But, since they have given us a fresh Handle, by declaring, that their Principles are now the same they were then, and that in **all Respects**, as in Sect. XXV. Give me leave then to make a little use of it, and therefore let us turn the Scales.

First, Then, you hear how the *Quakers* run down the Church of *England*, as having no Foundation in the Law of the Nation, tho' Establish'd by it, or Scripture, or Reason, or Christianity, &c. And therefore they turn the Tables very Artificially, and tell her to her face, and that boldly, neither fearing her nor her Power, That her very Foundation and Constitution may well be question'd; yea, say they, **The Law of the Nation may justly question the Legality of her Establishment**. And, not only so, but the same may justly be question'd, by Reason, by Scripture, by Christianity, &c. And, moreover, by the **King**, and consequently by the **Queen**, yea, by all these **may** the Legality of her Constitution be called in Question, and that **justly**. Now, the word **may**, if I forget not, is a Sign of the *Potential Mood*, **may**, **can**, **might**, **would**, **should**, or **ought**. So that the word **may**, sometimes may be rendered **ought**, and then, what is it, but to tell the Government, that they **ought** to call in Question the Legality of the Constitution of the Church of *England*, which I humbly conceive borders something upon the *Imperative Mood*, which biddeth or commandeth. For, if what a Man may do, as it often falls out, he ought to do, then, what harm is there, to bid a Man do what he ought to do without bidding? But,

Secondly, When the *Quakers* are Catechising the Priests and Prelates, as above-recited, they not only tell them, that the Government ought to call their Establishment in Question, and, which they may justly do, but tells them the Reason why, and is not this fair? The *Quakers* will not only tell the Government what they ought to do, but give them a Reason why? And is not this Plain-dealling? What would Men have of the poor innocent *Quakers*, that would not hurt a Worm, but do as they would be dealt by? Why then will Men be continually teasing these harmless Lambs? Yea, and more Reasons than one. See their Catechism above-recited, where, after their Tryal by their Light within, of the Fundamentals or Foundation of the Church of *England*, as by Law Established, they thus tell you,

First, That the Bishops are Monsters, brought forth of an Adulterous Womb, and Deceivers of the Nations.

Secondly, That the Church of *England* is an Adulterated Harlot, covered over with the Mystery of Iniquity.

Thirdly, And that, as a corroborating Reason, they tell you, that the Church of *England* uses the Lord's-Prayer, with which she has nothing to do.

Fourthly, And also, that their Book of Common-prayer was Conceived in an Adulterous Womb of an Harlot, that it branched from the Pope, and that the Pope gives Life and Breath unto it; and that from the Pope's Loyns it draws its Strength.

Fifthly, And therefore they call with a loud Voice to all Arch-Bishops, and Bishops, Deans, Prebends, Doctors, Vicars and Curates, with all Prelaticals; you must, say they, come to the Bar. Therefore peruse this Catechism, where you may learn that which all your Universities could never give you the knowledge of, and escape for your Lives, that the Stroak may not fall upon you [from the Government.] And, now *George Whitehead*, and you, the Ringleaders of this Heresie; give me leave to follow you in your own Path, chalk'd out to my hand, and do not call it Persecution. I say, let us examine, upon what Foundation will you have your Building stand; for your Works are found contrary to the Law of the Nation, contrary to the Spirit of Truth, contrary to the Scriptures, contrary to Christianity, contrary to the Doctrine of Christ, contrary to Reason, and contrary to the Law and the Prophets? And, therefore, where will you have a Foundation to build your Work upon? For as it is found contrary to all these weigh-

ty

ry things, so your Works may be well questioned; yea, the Law of the Nation may justly Question you, the Scriptures, Reason, and Christianity may justly Question you, and the Queen may justly question you; what then but the Love of Money, Pride and Self-exaltation can be your Foundation? And therefore upon assurance hereof, that both the Law of the Nation, the Queen's Majesty, and Lords and Commons of both Houses of Parliament may justly Question you, and examine your Pretensions, I shall here recite a Petition, which I found among my Papers the other Day, which was drawn up when those of Norfolk and Suffolk were sent up to the Parliament, 1699. mentioned Part I. pag. 60. Part II. pag. 156. And the rather, because I am thereunto encouraged by that Noble Address, then, or before made to King William, by the Honourable House of Commons, in which are these Words;

— 'We do further, in all Humility, beseech Your Majesty, That Your Majesty would give such effectual Orders, as to Your Royal Wisdom shall seem fit, for the Suppressing all Pernicious Books and Pamphlets, which contain in them Impious Doctrine against the Holy Trinity, and other Fundamental Articles of our Faith, tending to the Subversion of the Christian Religion, and that the Authors and Publishers thereof may be Discountenanced and Punished, &c.

And also by the late Sentence passed in the Honourable House of Commons, in the Condemnation of Mr. A—'s Book to the Flames. These, and other Motives, have encourag'd me to recite this Petition, as I did the fore-mentioned, without Names; for, should any Gentleman that has Signed them, happen to Dye of a Dropsie, or any other Disease, tho' six Months after, yet they'll Record it as a Judgment of God upon him, for so much as having a Hand against Quakerism, as I have shewed, Part IV. Sect. XXIII. p. 345, 346. For such a Book they keep, and have often threatened to bring out Publick, which can be for no other End, but to render the Christian Magistrates, who put the Laws in Execution, a Company of Persecutors. I say, upon considering the Quakers Blasphemous Books against the Ever-Blessed Trinity, the Noble Address to King William III. the late Noble Act, in Condemning to the Flames, Mr. A—'s Book, together with the Quakers Provocation, before-cited, rendring the Established Church to be against the Law of the Nation; and Believing, and Hearing, what Searching and Examining there is by the Worthy Members in all Committees, and sometimes too of far less Importance; All these things together, encourage me to Transcribe this Petition, which is as followeth; after which I do purpose to give some Reasons, in hopes, whatever the Quakers boast, namely, that they have greater Interest in the House of Commons, than we have, as one of their Teachers, Edward Deeks by Name, once told me to my Face; yet I believe them not. And so I proceed.

And, First, The Petition to the Honourable House of Commons.

To the Honourable, the Knights, Citizens and Burgesses, Assembled in Parliament: The humble Petition of divers of the Gentry, Clergy, and Freeholders of England [then, Great Britain, now]

Sheweth,

THAT whereas the People called Quakers, have of late received many and great Favours by several Acts of Parliament; which, had they been gratefully improved, might have stop't them from their groundless Complaint of Persecution; as well as have been a means to have induced them to have Retraisted their Errors in Points of Doctrine. But, since neither Severity nor Clemency works upon them, 'tis humbly Prayed, that there may be some Restraint put upon their Teachers, from Travelling up and down, as to your Wisdoms shall seem meet, and for which many Reasons will be given, and laid before your Christian Consideration, some whereof are as followeth, viz.

First, It is desired, that no Quaker-Teacher may travel above ten Miles from his Habitation, or Place of Abode as a Teacher; but that each Congregation of Quakers may have their Teacher, and their Teacher a Congregation: This Liberty, as it is conceived to be sufficient, so are the Presbyterians, Independents, and Anabaptists, not only content with, but thankful for the same.

Secondly, For by their thus Travelling up and down the Nation of England and Scotland, and Dominion of Wales [now Great-Britain] unexamined, what Principles they hold, and Unlicensed so to Travel; many Foreigners, and evil disposed Persons, under the Notion of Quakers, may travel up and down as Evil Spies, which in time may be of dangerous Consequence, if not timely prevented.

Thirdly, For by their thus Travelling up and down the Nation, from East to West as free Quarters, under the Pretence of Teaching; they greatly Monopolize and Ingross the Trade of the Nation into their Hands, by taking Orders of the greatest, and most valuable Traders in all Counties, whilst

thers stand still, which have little or no Trade; which, if not prevented, they will (like the Jews) Attract the Riches of the Nation to themselves; for as Money is said to be the Sinews of War, so is Wealth the Nerves of Heresie.

Fourthly, It is also Prayed, that they may not be permitted to hold a National Convocation without License from the Government; and also that some worthy and knowing Person in the Constitution of the Government, may be Deputed by the Kings, [Now the Queen's] Majesty, to sit in their Convocation, to watch over them; for that, at such their Yearly Meetings or Convocations, they take upon them things too high for them, and far above their Station, as Dissenters: First, in their Censuring the Acts of the Legislators: And, Secondly, By Absolving the Kings [now the Queen's] Subjects (if their People, called Quakers be such) from their Active Obedience to the Laws of the Land, which, in time (they now growing numerous) may be of dangerous Consequence.

And, that the same may be prevented, the true Religion encouraged, and Liberty of Conscience agreeable to the same, maintained, is the Desire of your Honours Petitioners, and hope the same, not altogether unworthy of your Honours Serious Consideration, which they humbly Pray in this Case.

And your Petitioners, &c.

Now, whereas the Quakers have given some Reasons (such as they be) why the Church of England should be justly called in Question, as in their Peremptory Summons to all Ecclesiastical Officers, as above-recited, and their Catechism for the Arch-Bishops, Bishops, Deans, Prebends, Doctors, Vicars and Curates, advising them to the Study of it; and, assuring them, that, if they peruse this their Catechism soberly, that they may learn more thereby, than both the Universities can teach them, or all their Learning and Wisdom could give them the Knowledge of; and that they should so study it, they gave them a strict Charge, at their Peril, saying, So escape for your Lives, that the Stroke may not fall upon you.

I say, That whereas the Quakers, by their said General Summons, &c. have set forth, That the Law of the Nation, and the Queen's Majesty, ought to question the Church of England, and that justly, upon what Foundation she stands; and pursuant thereunto in their said Catechism for the Arch-Bishops, Bishops, Deans, Prebends, Doctors, Vicars and Curates, have given many Reasons (five of which I have recited) why they ought to do it; I therefore shall now presume (that, as I have shewed, the Government may justly call the Quakers to an Examination, and justly question them, and their Foundation) to shew some Reasons for the same, and that, with all Submission to their Great Wisdom. Which is what the Quakers do not once say, either in their general Summons, &c. or their Catechism, for the Arch-Bishops, Bishops, Deans, &c. And I will presume, further to say, That tho' I herein walk in the very Foot-steps of the Quakers, as to the Modus, or Manner, tho' different in Genus or Matter; yet, I do venture to say, That the Quakers will call this of mine Persecution, yea, a thousand to one if they do not; but no body must call their Proceedings Persecution, no, nor so much as ill Manners, Impudence, Ingratitude, &c. For that they'll call Persecution too; no, no body must say, Black is the Eye of these Meek Lambs; nor so much as Countenance them that remark their Proceedings; for that they account Intollerable in its own Nature, they will not lie under it; but the Cry must ascend higher, &c. except they will stoop to the Quakers, and speedily come forth with an Instrument of Retraction, and Self-Condernation; Oh! the Pride, the Insolence, the Impudence of this Painted Harlot! I want apt Words to set her out in her proper Colours; and so I proceed to give my Reasons, why they, their Teachers, ought to be Retrained according to the Prayer of the recited Petition.

Reason I. Because the Quakers hold a General Synod every *Whitsontide*, with Doors Lock'd, Bar'd, Bolted, or else Guarded by Stout Fellows, that no Body may inspect their Proceedings; against the known Law, in that Case made and provided.

Reason II. To this Synod, are appointed Delegates from all parts of *Great-Britain*, to meet together, for promoting the common Interest of their Sect, which Synod, consisting of 4 or 500; more or less, is very dangerous for any State to permit; since, both in Interest and Religion, they are separate from that of the Government, and opposite to it, both with respect to Church and State, and that without any Inspection over them, to see what they do.

Reason III. At these General Synods, they bring under their Examination Acts of Parliament; those that tend to their Interest, they allow of, those that would bring them under an Obligation to joyn with our National Interest, those they Annul as to themselves, and Virtually, tho' not Verbally Repeal; particularly the Act of Association, the Act of Abjuration, the Acts for Payments of Tythes, the Acts for carrying Guns in Ships, &c. These they not only disallow, but disobey, and call them Antichristian, at least their Sufferings under them so: Yea, these Sufferings, they call not only Antichristian Proceedings, but Persecution, to the great Affront, as well as Prejudice of the Publick Government of the Realm, especially in time of War, wherein, not a Man of them will Personally Assist the Queen's Majesty; so that among them, there are no Cripples on that Account, no Wooden-Legs, no Broken-Arms, or lost Limbs.

Limbs. But when any Advantage arises to the Nation, by means of the War, none are so nimble, both to run and go, to reap the Benefit of it. See Part IV. p. 43, 44.

Reason IV. At every such General Synod, they consider, what Money is necessary for carrying on their common Interest and Design, and, together with their Second-days Meeting, (which is in the Nature of the Queen's Privy Council, during the Vacation of Parliament) they Tax their People, send out their Mandates or Epistles for raising the same; they take an Account of the last Years Tax, chuse Committees to examine the Accounts, appoint Publick Officers to manage their Revenue arising; as Treasurers, Agents, &c. Commonly Six, who Transact their Affairs in London, by the Direction of their Second-days Meeting, as a standing Council; having always a large Fund under their Trust and Disposal; so that 'tis a Government within the Government, and, what is worse, Diametrically opposite to the Government: And, that to the great Damage of the Publick Interest of the Kingdom, both in Church and State.

Reason V. At these General Synods, they give Order to the Deputies, sent up from the several Counties as Delegates, to return the Names of all Justices of the Peace, or other Magistrates, who have Executed the Law upon any of their Sect, and of Ministers, who have Sued any of their Sect for Tythes, to keep Records of what they suffer, by whom, &c. and return them the next Year to this Synod; wherein they have a Publick Book of Records, ready to bring forth, when they please to Blacken their Persecutors (as they call all that Execute the Law upon them) with the most odious Names that may be, as Enemies of Truth, and Persecutors of the Saints; an Extract of which Register (as I was told) they were going to Print in King James's Reign, and altho' that Design was then quash'd by the Revolution, which put an end to that Reign, yet they are ready to execute it, whenever they find an Opportunity for it; whereby the Memory of many Worthy and Honest Gentlemen will be Blackened, as far as the Malice of these Men can do it, and their Names transmitted to Posterity with all the Load of Infamy and Disgrace, that they can lay upon them, for doing their Duty in the Station of Publick Trust, which they have been called to. A Sample of the Fruits of their Diabolical Fury to the Bishops and Clergy, I have Extracted out of their *General Summons*, &c. And *Catechism*, &c. All which tend to the Dishonour of the Government, both in Church and State.

Reason VI. At this General Synod, they Debate and Treat of other Matters, which may tend to the Promoting of *Quakerism*, and agree upon such Measures, and give such Orders for the Executing of them, as tend exceedingly to the Weakening the Publick Interest, both of Church and State, for Printing and Publishing their Pernicious Books, that unless Care be taken, may at length end in the Ruine of them both.

Reason VII. At the conclusion of these Synods, they order Delegates to be sent up the Year ensuing; and by their Travelling Teachers, they as Visitors through the Kingdom take notice how it stands relating to their Sect; and during the long Vacation of this Synod, they hold Synods in most Counties, which they call Half-Year Meetings, where most of their Leading Men in that County usually meet, and there they Notifie and Publish to them all the Resolutions and Orders of the last General Synod, and execute all other Matters and Things given them in Charge at the said General Synod. And accordingly make Report to their standing Council, i. e. their Second-days Meeting in London, where they sit every Monday, during the Intervals of their Parliament, or General Synod, or else at their next Convocation, of all they have done and observed in their said Visitation, or Half-Years Meetings.

Reason VIII. By this means there is Established among them a very Formidable Government within the Government, under which they grow. And, as in their Books they have told us, they shall be Dreadful to the Wicked, meaning the Christians; so as they encrease in Number and Interest, we shall in the End see the Danger of their Politicks, when it may be too late to prevent the same. For this is certain, that as they encrease, the Publick Interest decreases, and to what this may at length come to, it is time to consider.

Reason IX. 'Tis certain, that they are in a Secret Confederacy against the Christian Religion, and will not bind themselves to the Interest of the Government by Oaths, no, nor yet by their Solemn Affirmation, which, at their Request, the Government allowed them. Witness, their refusing to Abjure the Pretended Prince of Wales by either; No, there is a Secret in that.

Reason X. I am sure their Doctrine in many Points harmonizes with the *Papists*; and their Reserves are so many, that they tell us we cannot tell either Head or Foot of their Principles; and therefore when they, and the *Popish Interest*, with other disaffected Persons, find themselves strong enough to take the Sword in hand, that as they now in Print reassert their old Principles, of which I have in this and the foregoing Parts given a Sample, both touching Kings, Parliaments, Judges, Justices, Lawyers and Constables, Bishops, Deans, &c. in Words; we shall then find them true in Deeds: And Woe to this Nation when this comes to pass; for Words go before

fore Blows, and we see they will not, nay, they cannot retract any one of their cruel and bloody Passages in their Books, but boldly tell us, that they blush not publickly to declare, that they are not changed in any one Principle, but are the same in every respect. See Sect. XXV.

Thus have I shewed Ten Reasons, why the Law and Government may justly Question the *Quakers* Foundation. For that it cannot stand with the Interest either of Christianity or Civil Government. And I hope it is as Lawful for me to give Reasons why the *Quakers* may justly be Questioned; as for the *Quakers* to give Reasons why the Law of the Nation, the Queen and Government may Question the Foundation of the Legality of the Constitution of the Church of England. Especially since my Reasons are bottomed on their Printed Books and Yearly Epistles; and their Reasons bottomed only upon their Imaginations, and Impudent Slanders, in calling the Bishops Monsters, and the Book of *Common-Prayer*, a Branch that proceeded from the *Popes* Loyns, and that the *Pope* gives Life and Breath unto it; this I am sure is Scandalous in the Superlative Degree, but whether deserving Publick Censure, I submit to my Superiors.

Dissenter. But suppose a Member of Parliament should see this Discourse, what could they say for themselves? Would they be Humble, would they beg the Nations Pardon, would they retract and renounce this Scandalous Doctrine, which to use their own Words, in Sect. XXIX. is intollerable?

Churchm. Not a Word of it; but having a good Fund, and many Scribes, a Printer of their own, they would, as they did, *Anno* 1699, Print Lye upon Lye, thinking thereby to over-Power me, and all to avoid an Examination of their Principles laid down in their Books; for tho' I grant, we cannot know the bottom of *Quakerism*, it is so deep; yet we may learn by their Books, enough to be forewarned of the Danger which threatens us.

In the Year 1699, I presented the Lords and Commons in Parliament, with a Printed Sheet, Intituled, *Some Reasons Humbly proposed to the Lords Spiritual and Temporal Assembled in Parliament, why the Quakers Principles and Practices should be Examined, &c.*

Against this Paper, the *Quakers* put forth a Book (or the *Socinians* for them, for to this Day I could never understand who wrote it, there being no name to it) thus Intituled, *A just Censure of Fra. Bugg's Address to the Parliament, &c.*

The Substance of this Book of theirs was to tell the World, that *Fra. Bugg* was once of their Society, but being turned from them is now an ill Man. But (say they pag. 2.) *We must premise, lest we should be misunderstood, that we would not be thought to excuse our selves from ill things [tho' indeed and in Truth, that was the whole Design of them by that Book] if guilty, because he and his Abettors are ill Men.* So that there seemed some hopes of a Rational Reply, let *Fra. Bugg* and his Abettors be ever such ill Men. But they still go on 12 Pages together, with little besides Lyes and Abuses; but I having answered the most Material Passages in that Book, in the Prefaces to the foregoing Parts, upon which, they built most of their Scandalous Reflections, and Personal Defamation; I shall now, (and that chiefly to shew the Method of their Defences, and the manner of their answering Books) give only a brief Remark or two. And by which their whole may be guessed at, in Col. 1. my fourth Reason consisted of above 40 Lines, out of which, in sundry Places they take about Ten Lines, or not so much, and so leap over the most Material Parts; but that I may be understood more plainly, I will insert my Sixth Reason next, what Part they take out thereof, and then their whole Reply, &c. *Viz.* First,

Reason VI. In one sort of their Books they pretend to love, own, and Honour the King; yea, to pray for all Men, for Kings and all that are in Authority; but in their contrary sort of Books they tell you, That all Kings and Emperors sprung up in the Night, since the Days of the Apostles among the Antichrists: That they own no King but Jesus, nor no Government but the Government of the Lamb: That they are Traytors against Christ, that desire an Earthly King. Do you read (say they) that there were any Kings since the Days of the Apostles, but among the Apostate Christians? That Kings are the Spiritual Egyptians ——— Oh what a Sincerity was once in the Nation! What a dirty nasty thing it would have been, to have heard talk of a House of Lords amongst them ——— A Parliament by most Voices, are not like to Act for GOD, and the good of his People ——— It was thro' Ignorance that the People subjected themselves to Hereditary Government, or to the Government standing in a single Person successively; and our Nation have been under the Bonds of Slavery in this respect.

This was my whole Charge, and as to the Proof thereof, that had been time enough at their Examination, had it come to it; now take that Part of it that the *Quakers* thought meet to Answer, *Viz.* His VI. Reason in one sort of our Books, we seem to Love, own, and Honour the King, yea, to pray for all Men, for Kings and all that are in Authority; but in the other sort of our Books we tell People that Kings [dropping the Word *all*] and Emperors sprung up in the Night, among

among Apostate Christians. Here is every Word they recite of my Charge, and this they most horribly Adulterate, by adding and diminishing, leaving out the Word *all*, where in their Book of Fox's writing it is, *all Kings and Emperors*.

Secondly, They add and leave out, two Words in the last Sentence, *And is added, the* is left out : For thus it runs in my Charge. *Do you read* (says the QUAKERS) *That there were any Kings since the Days of the Apostles but among the Apostate Christians*. But they have quite alter'd the Sence of my Charge, saying, *and among Apostate Christians*. Now therefore take their Answer to this Charge of mine, first above recited, and by them mangled in their Recital, *Viz.*

Answer, But he gives us here neither Book nor Author, and unless he can prove, it is our Principle to excite People against the Civil Government we live under, in what Form, or in what Country soever it be, he says nothing to the Purpose ; for that can only render us unfit for Protection, which makes Government unsafe from our Principles, and such we have ever denied.

Pray observe, First, my Charge. Secondly, How they have taken but a small Part thereof, and that mangled, as above observed. Thirdly, That this Answer, as it is all they make, so it is far short of the Charge. First, Their Apostle Geo. Fox's saying, *Oh what a sincerity was once in the Nation!* (meaning in O C 's Time) *what a dirty nasty thing it would have been, to have heard talk of a House of Lords among them!*

Secondly, That a Parliament chosen by most Voices, are not like to Act for GOD or the good of his People, as their Prophet Geo. Fox Jun. taught ; This they also dropt, as not fit to be examined in Parliament Time.

Thirdly, It was through Ignorance that the People subjected themselves to Hereditary Government, or to the Government standing in a single Person successively——— And our Nation have been under the Bonds of Slavery in this respect. See Good Council and Advice rejected, &c. First Impression.

Fourthly, That they own no King but Jesus, nor no Government, but the Government of the Lamb.

Fifthly, That they are Traytors against Christ, that desire an Earthly King. These Five Passages are all dropt in their Recital.

And whereas, at that time they used all the Dodging, Equivocation, and cunning Sophistry, they were able, by adding Words, leaving out Words, yea, Five whole Passages as I have observed, yet if any please to read Part IV. Sect. XX. they shall see these, and many more such Seditious and Dangerous Doctrines, Quoted from Book and Author ; and since they reassert their Ancient, Bloody, and Treasonable Principles, I humbly conceive 'tis high time to examine them thereabout, and not to stay the Quakers Time in the Answer foregoing, *viz.* Unless I can prove that it is their Principle to excite People against the Civil Government we live under, he says nothing to the purpose. No, what must we stay till you actually excite them ? I am sure your Doctrine is sufficient to excite, and did excite in O C 's Time. And again, 'tis proper to know what you mean by the Word *excite* ; I might proceed to shew many more of the like Sham-Answers, but I rather chuse to state their Principles from their own Words, according to the Common Sense and Acceptation of them, since their adding to, and leaving out, not only Words, but whole Sentences, renders them Self-condemn'd, and not able to defend themselves and their Principles, but by such dodging : And so I end this SECTION.

S E C T. XXXI.

Shews, How Julian the Apostate, after he renounced his Baptism, strove to reform the Gentile Idolaters, and how near the QUAKERS resemble him, both as to Faith and Practice ; the first worshipping the Sun in the Firmament and other Deities ; the latter worshipping their Light within, which in the best Sense, is but the Gift of GOD ; and they that Worship the Gift, instead of the Giver, are Idolaters : Also what the QUAKERS account Sin.

Churchman. I HAVE read in a Book wrote by Samuel Johnson, giving a short Account of the Life of Julian the Apostate, Printed 1689, for R. Chiswel, where, in p. 4. he tells us how Julian Taught, and Advised the Christians to Worship ; some whereof he gain'd by

by Witch-craft and his own Example as to his Morals, See pag. 66. *ib.* But *Julian's* Words as Mr. *Johnson* informs us, pag. 4. are these, *Worship not Jesus, as GOD the Word, whom neither you nor your Fathers ever saw, but worship the great Sun, which from Eternity all Mankind do see, behold and Worship, which is the Living and bountiful Image of the Intelligible Father.*

The Quakers having rejected Baptism, they Teach, that their Light within is GOD, Christ; and this GOD and Christ, they tell us they Worship within, See Part II. pag. 100, 101, 102. And upon this Foot they call to the Christians, saying, *Why do any People follow the Priests of England any longer? And why do others dispute about, and talk so much of the Eody, [meaning the Person of Our Saviour that was crucified upon the Cross at Jerusalem] which they never saw nor knew? Is it not better to be silent, and know GOD who dwells in his People? The Light within? And then whether or no, those obey not Moses, who leave the Priests, and come to the Light within; and whether such who are come to Christ, (i. e. the Light within) should always be looking and following after his Body, his Miracles, his Baptism or Supper without them, or wait to receive the Light within? — For the Quakers Light is Christ. But that the outward Person which suffered Death upon the Cross at Jerusalem, was Christ the Son of GOD, we utterly deny, and therefore say they, Faith in the History of Christ's outward Manifestation, has been a deadly Poyson these latter Ages have been infected with. See Part IV. pag. 165, 166. And therefore says William Smith, They that are False Ministers preach Christ without, and bid People believe in him as he is in Heaven above, but they that are True Ministers preach the Light within. See Part I. pag. 21, 22.*

Thus much may serve, to shew the Harmony between the Doctrine of *Julian* the Apostate, and the Doctrine of our Apostate Quakers, the one having first renounced his Baptism, and the latter rejected Water Baptism and the Lord's Supper, as Unevangelical, and no more of Force than Circumcision and the Paschal Lamb. See Part II. pag. 107. And upon this Foot, Fox their Founder (and in him as their Head all the rest, until they condemn his Books) prefer Heathen Divinity before that of Christianity. See Part I. pag. 4c. I say this is sufficient being well observed, to shew the Harmony between *Julian* the Apostate, and the Apostate, Quakers. And therefore they make a distinction between Christ that was born of the Virgin Mary, crucified, dead, and buried, rose and ascended, and their Christ, that was never so born, crucified, dead, and buried. &c. calling our Christ a mock Christ, a dead Christ, a Mystery of Iniquity, and therefore by them denied, a Christ without. See Part IV. pag. 306, 307. Yea, but a Figure of their Christ, pag. 110. *ib.* That our Christ is above the Stars, p. 356. *ib.* And that therefore our Cup and Communion-Table is the Table of Devils, and Cup of Devils, p. 364. *ib.* Upon this Foot they deny our whole Religion, and publicly declare, that they differ from us and all Christians in the very Foundation, p. 271. *ib.* Thus 'tis plain, that they joyn with the Heathens, and harmonize with their Doctrine in the most Fundamental Parts; and this leads me to consider of their Morals. And,

First, With Relation to *Julian* the Apostate, an Account of whom I shall take from Dr. *Cave's* 2 Vol. *Introd.* pag. xxxi, to p. xxxv. somewhat abstracted for Brevity sake.

' In the beginning of *Julian's* Reign, after the Death of *Constantius*, he entred *Constantinople*, Decemb. 11. Anno 361. He then shewed himself in his open Colours; he ordered the Gentile Temples to be set open, Altars were every where set up; The Gentile Rites, Ceremonies, and Sacrifices brought again into use. So that you could go no where but you might behold Altars, Fires, Blood, Perfumes, and Smoak, and Priests attending their Sacrifices without fear or interruption; He renounced his Baptism, and profaned it by polluting himself with their Bloody Rites, which he opposed to the Christian Method of Initiation. And here (says the Doctor) perhaps it will be no unacceptable Entertainment to the Reader to present him with some of the Principal Methods *Julian* made use of for the supporting Paganism, and the suppressing Christianity.

And I the rather transcribe this Epistle of *Julian's*, to shew many of our People, (who too often frequent the Quakers Meetings, and sometimes commend their Morals, their Charity to their own People, and their Zeal to propagate their Schism) that the Heathens in no wise come short of them.

For pag. xxxii. thus (says my Author) ' And first, he set himself to reform Paganism, and the Professors of it, from the more gross Corruption of it; and to introduce many wise and excellent Institutions which he observed among the Christians. The Faults and Follies of the Gentile World, were so conspicuous in themselves, and had been so often exposed by Christians, that that they lay open to every Eye: And he had no way to recover his Religion into any Credit, but by retrenching what was so very Scandalous and Offensive, and planting what was more excellent and useful in the room of it. Earnestly therefore, and with great Importunity, he pressed that Magistrates would take care, that Men live justly, and according to the Laws, and express'd a great Piety towards the Gods, and Humanity towards Men.

' That

That they would Correct Men, only in Order to their Reformation, and relieve the Necessities they lie under, as the Gods do ours; that this was the best and noblest Quality, and that which did most recommend us to the Favour of the Gods, who could not but be pleased with what is agreeable to their own Nature, and would certainly reward it, seeing no Man was ever made Poor by his Charity; and he himself had often found, that the more he had given this way, the more he had received from Heaven. That our Bounty to the Poor, ought not to be stinted or limited; all Mankind is a Kin to us [here he exceeds the Quakers as I could shew] whether we will or no, and we derive our Pedigree from one Common Original, and accordingly ought liberally to Communicate to the Needs of all, even to the worst of Men, and our greatest Enemies (it being the Men we are to relieve, and not their Vices) but more especially to the Good and Virtuous. That being trained up in, and acted by these generous Principles, every Man should strive to be Pious towards the Gods, kind to Men, Chast and Regular in their own Persons, and Conversant in all the Duties and Offices of Religion; especially, that he should always entertain in his Mind, Sacred and Venerable Apprehensions of the Gods, and with Sanctity and Honour approach their Temples, and Adore their Statues and Images, as if we beheld themselves present before our Eyes; for we are not to look upon Altars, and Images as Gods (the Gods being Incorporeal, and in themselves needed no Sacrifice) but as Symbols and Representations of the Divine Presence; and as Means and Instruments by which we might pay our Adoration to them. And, because nothing tended more to the Honour and Interest of Religion, than a just Respect and Reverence towards those who attend the Ministeries and Solemnities of it, he thought it highly reasonable, that the Priests should be Honoured equally with, or rather above the Civil Magistrates, as being the Domesticks of Heaven, our common Intercessors with the Gods, and the Means of deriving down their Blessings upon the World. And so long as they retained this Relation, they were to be treated with a Reverence due to their Function; but, if Debauch'd and Vicious, they should be Depos'd, and turn'd out. Persons Invested with this Office, were to undertake as Sureties for the Honour of the Gods, and should behave themselves so, that their Lives might be a Copy and Pattern of what they were to Preach to Men: That to this end, they should engage in all Acts of Worship with a mighty Awe and Dread, and abstain, not only from all Vile and Wicked Actions, but Words also, yea, from listening to any such Discourses, from all Scurrilous and Abusive Jest, all Filthy and Impure Converse; that they should read no idle Books, trifling Pamphlets, or loose wanton Plays; but seriously apply themselves to the Study of that Divine Philosophy, which was most apt to beget a great Sense of the Gods upon Men's Minds, and to learn by heart the Hymns that were to be Sung in Praise of the Gods, to whom they were both Publickly and Privately to put up their Supplications, at least thrice a Day; however, that nothing less than Morning and Evening should serve their turns. [What can the Quakers say, who do not offer Family-Prayer twice in the Year, nay, not twice in the Lifetime of many hundred thousands of them.] That every Priest in the Course of his Waiting should entirely attend upon it, and never depart out of the Temple, but give himself to Philosophick Thoughts, and a careful Discharge of the Duties of that Place; and when his Time expir'd, and was to return home, he converses with none but the best and select Company, seldom goes into the Forum, or approaches the Houses of great Men, unless in Cases concerned that his Office, and when he might be helpful to the Poor and Indigent; to be Habited when he went abroad in a plain decent Garb, and different from what he wears in his Administration in the Temple; That in no Case they should frequent the Theaters, or exhibit any obscene Sports or Shows in their own Houses, which he wished were Reformed, or quite taken away. But since there were little hopes of that, that the Priests, at least should abstain from all such Theatrical Impurities, and leave them to the People, and be so careful of their Converse, as not to be seen in the Company and Familiarity of a Charioteer, or any Player or Dancer belonging to the Theater. Lastly, That in every City they ought to be chosen out of the best, the most Religious and Charitable Persons, without any Consideration, whether they be Rich or Poor, External Circumstances not being to be regarded in this Matter; 'twas enough, if the Person was endued with Piety to God, and Humanity towards Men. An Evidence of the first, whereof would be, if he trained up his Domesticks and Relatives in the same Paths of Piety: Of the latter, if out of that little which he has, he freely distributes to the Indigent, and does Good to as many as he can; and the neglect of this (he tells them) was that which gave Opportunity to the wicked Galileans [as he called the Christians] by their singular Humanity and Charity, to Strengthen and Establish their Pernicious Party, and pervert Honest-minded Gentiles to their Impiety.

This is the Sum (says the Doctor) of that Discourse (which he Collects out of his Books there quoted in the Margin) wherein he lays down Rules for Reforming Paganism. And the Reason

Reason why I quote so much, is, to Challenge all the *Quakers* in *England*, to shew in any one Book of theirs, whereof there are Millions extant, so much Morality, Humanity, and excellent Rules, did they but proceed from a good Root and Foundation of true Faith in our Blessed Saviour Jesus Christ, from which he was as much departed as the *Quakers*, tho' not so tainted with the Sin of Rayling as they are. See Part IV. p. 262, 263, 264. And by this Method (says the Doctor) he brought their Discipline as near as possible to the excellent Rules of the Christians, by which he saw Christianity prevail in the World. In imitation whereof, he designed to Introduce Schools for the Edification of Youth in every City; Churches and Altars, of different Degrees and Privileges; Lectures, both of Moral and Speculative Theology, stated Times for, and Forms of Alternate Prayer; the use of Anathematism and Penance, Monasteries, Alms-houses, Hospitals for the Poor and Cripple, and the Reception of Strangers; and what he most admired, the Commendatory Ecclesiastick Epistles, or Letters Testimonial from the Bishops or Governours of the Church; whereby Persons Travelling from one Country to another, where, upon the producing thereof, always sure to meet with kind Entertainment. All which, he heartily commends in his Letter to *Arsacius*, Chief Priest of Galatia, which being short; and for several other Reasons, I will here insert it. First, Because I know many of our People often go to the *Quakers* Meetings, saying, surely if they were not well-meaning Men, they could never take such Pains, be so Zealous, Travel from Place to Place, spend their Strength, and so long as we see many of them to outward view, appear Fair, Just and Honest [and but few of them too] no matter for an exact Conformity in Point of Faith; if they be Hypocrites, they shall suffer for it, and not we. A Bee may Extract Honey out of a Hemlock, and their Meeting-house is nearer than the Church, &c. I say, and know, that many of our People often go to the *Quakers* Meetings upon some one or more of these Considerations: And, therefore, to shew, that the very Infidels can exhort to some good Morals, &c. I have Transcrib'd the Sum of several Discourses, Collected by Dr. Cave, and shall also his Letter to *Arsacius*. For *Julian* was first a Christian, as many of the *Quakers* were at first Christians, at length he Apostatized from the Faith, and turned Infidel, as many of the *Quakers* have done. This Wicked *Julian* took all Opportunities to expose the Christians, and Ridicule our Blessed Saviour, yea, and his Disciples, as *Galileans*; which he made a Name of Reproach, as the *Quakers* call him, a Dead Christ, a Mock-Christ, an Idol-God, and other Names of Contempt; I will not lay this to all the *Quakers* Account, but I charge it upon their Ring-leaders, and shall, so long as their Cursed Books, that thus teach, are by them Defended, and not Condemn'd, telling us, their Principles are now the same they were, when they first taught this Cursed Doctrine. And therefore, to let all Christians know, that it is no marvel, that Infidels and Hereticks at their Meetings can speak good Things, and sometimes can write good Things to their thinking, that know them not, nor their Craft by which they lie in wait to Deceive; I shall Transcribe this Letter of *Julian's*, as a Caution to all Christians, to take notice of our Saviour's Warning, Mark 4. 24. And he said unto them, take heed what you hear, or whom you hear; for thus saith St. Peter, 2 Epist. Cap. 2. v. 1, 2. There were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction, and many shall follow their pernicious Ways, by reason of whom the way of Truth shall be evil spoken of. Again, thus saith our Saviour, Matth. 24. 5. For many shall come in my Name, saying, I am Christ. And so say the *Quakers* of themselves, viz. That the Name Jesus and Christ belong to every Believer, as well as to the Head: Isaac Pennington's Question to Professors, p. 27. And they account none but themselves Believers; for thus saith one of their Prophets, The *Quakers* are in the Truth, and none but they, The *Quakers* Challenge, p. 6. All this is no more than our Saviour hath forwarn'd us of, as in Matth. 24. 24. Saying, For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, insomuch, that (if it were possible) they shall deceive the very Elect, v. 25. Behold, I have told you before, saith he, and saith St. Paul, Rom. 16. 18. For they that are such, serve not our Lord Jesus Christ, but their own Belly, and by good Words, and fair Speeches, deceive the Hearts of the Simple. And therefore George Whitehead, for the sake of such as are deceived by thy fair Speeches, I shall Transcribe this Letter of thy Brother *Julian's*, who spake as fairly as thou can'st do, tho' I think never so Blasphemously as thou hast spoken, who art the greatest Deceiver that I know of this Day living; as I would have made appear the last Tuesday, hadst thou engaged in thy own Defence, but a guilty Conscience made the hastily sneak away, like a dumb Dog; viz.

TO ARSACIUS, CHIEF PRIEST OF GALATIA.

That the Gentile Religion does not go on according to our Desire and Expectation, is the fault of those that do profess it: For what has been done, in
reference

reference to the Gods, is Splendid and Magnificent, and Great, beyond our Desires or Hopes. For, to bring about such, and so great a Change in so short a Time, was more than any Man a little while since durst so much as wish for. What then? Shall we acquiesce here, and think these things enough, and not rather cast our Eyes upon those things that have advanc'd the Impious Religion of the Galileans? I mean, their Kindness and Compassion to Strangers, their diligent Care in Burying the Dead, and that feigned Seriousness and Gravity that appears in their whole Carriage; all which, I am of Opinion, we ought really to put in Practice. Nor is it enough, that you alone are thus Qualified, but all the Priests in Galatia ought to be altogether such: And, to that Purpose, either shame or persuade them into it, or remove them from their Sacerdotal Function; or else, together, with their Wives, Children and Servants, they Studiously apply themselves to the Worship of the Gods; not suffering their Wives, Children and Servants to be Galileans, who are despisers of the Gods, and prefer Impiety before Religion. Moreover, warn every Priest, that he go not to the Theater, nor sit Drinking in Taverns, nor apply himself to any mean sordid Trade. Those that comply, give them Honour and Respect; those that continue Obstinate, turn them out. Appoint several Hospitals for Poor Travellers in every City, that Indigent Strangers, not of ours only, but of any other way, may enjoy the Benefit of our Grace and Charity. For the Defraying which Expences, I have now made Provision; for I have ordered thirty thousand Modii (or Bushels) of Wheat, to be yearly Distributed throughout Galatia, and sixty thousand Quarts of Wine; a fifth part whereof, I will have allowed to the Poor Officers that wait upon the Priests, the remainder you shall distribute among the Poor and Strangers: For it were a great Shame, that when none of the Jews go a Begging, and when the Wretched Galileans, Relieve not only their own, but ours too, that our Poor only should be deserted by us, and left Naked and Helpless. Wherefore, Admonish and Instruct the Gentiles, that they Contribute Liberally to these Services, and that every Village Dedicate their First-fruits to the Gods. Accustom them to this kind of Benevolence, and shew them, that this has of old been practis'd among us. For so Homer brings in Eumeus, speaking thus, viz.

Welcome, kind Stranger, 'tis not just with me
Strangers to Slight, tho' Meaner far than thee:
Strangers and Beggars are alike to Jove;
Mean is thy Treatment, yet a Feast of Love.

Let us not suffer others, who Emulate our Pious Usages, to carry away the Glory from us, while by our Carelessness and Negligence we disgrace our selves, and seem rather to betray and forfeit our Piety to the Gods. If I hear you shall bring these things about, I shall rejoyce exceedingly. Go but seldom to the Governours Houses, but Write often to them. When they make their Entrance into any City, let no Priest go out to meet them; if any come to the Temples, let him only meet him in the Porch, and when they enter in, let no Officer go before them, but as many as will may follow after; for no sooner does any one set his foot over the Threshold of that Place, but he becomes a private Man, equal with the rest. For your self, you know, are sole Commander there, according to Divine Constitutions. Such only as are Obedient are the true Worshipers of the Gods, they that stand upon Pomp and Grandeur, are Proud andvain-glorious. For my part, I am ready to afford Relief to them of Pessinus, provided they Atone and Propitiate the Mother of the Gods. But if they shall fight her, they shall not only be not Harmless, but, which I am loth to tell them, Incur our heavy Indignation.

'Tis Impious to be kind to them.
Who do th' Immortal Gods Contemn,

Persuade them therefore, if they desire I should take any Care of them, universally to make their Supplications to the Mother of the Gods.

P

Thus

Thus I have shewed the Means whereby *Julian* designed to Reform *Paganism*; And might proceed farther, to shew how he exposed Christianity on all Occasions, and Ridiculed their Religion, under the Reproachful Name (as he thought) of *Galileans*. And how he endeavoured to weary out the Bishops [yet I read not, that he called them Monsters, as our Quakers do] and Clergy. This (says my Author) had been an old Trick, and vigorously attempted in all Ages by the great Enemy of Mankind [but by none more vigorously than by the Quakers. See Part IV. p. 262, 263. Nor with more deadly Malice.] 'Twas but for the Wolf to persuade the Flock, they had no need of a Shepherd, and his Work was done. The Clergy have always been the great Excuse to Men of Pernicious and Atheistical Principles, whose desperate Designs they have always strenuously Oppos'd and Countermin'd, and could never be brought to be Content, that the World should be over-run with Atheism and Impiety.—Above all Men (says the Doctor) he highly Embodied and Rewarded those who were most likely to Oppose and Refute Christianity [as the Quakers have done R. Clarridge, and many others.] He seiz'd their Incomes, and took away their Allowances of Corn [as the Quakers do, at least would do Tythes, had they his Power.] But his Fury lasted not long: For in the Persian War he was Slain in Battle the 26th Day of June, in the Year of our Lord 363. and in the thirty second Year of his Age, when he had Reigned not two full Years. The Report of him in History, is, That finding himself Mortally Wounded in the Battle, he took a handful of his Blood, and throwing it up into the Air, cried out, saying, O Galilean, thou hast got the better! &c.

I shall conclude my Remarks of *Julian*, whose Life, Reign, and End, is excellently Extracted out of History, by the Reverend Dr. Cave, in the Introduction to his Second Volumn, p. xxv. to p. xlviii. with part of *Naxianzen's* Invektive against *Julian*, Published not long after his Death.

These (says he) are the Accounts that are given by us poor Contemptible *Galileans*, who Worship a Crucified Saviour, we that have half starved our selves with long Fasting and Abstinence, that watch, it seems, to little Purpose, and yet have made shift to lay you flat upon your Back. Where are now your Grammarians and Orators? Where are your Privy-Counsellors? What are become of your Sacrifices, your Rites and Mysteries? Where are your Publick and Secret Victims? Where are your Arts of Inspecting Intrails, so much talked of? Your Prognostick Divinations, and Spirits that gave Answer out of the Belly? What's become of the great *Babylon* you spake so much of, and the whole World, which by the Promise of a few Execrable Sacrificial Divinations, you had Devoured and Conquer'd? Where are the *Persians* and the *Medes*, which you had already in your Hands? Where are those Gods that lead you on, and yet were forced to be carried before you, that Fought, both before, and together with you? Where are the Oracles, that Denounced such heavy Things against the Christians, and fixed the Time of our utter Destruction, even to the Rooting our very Name out of the World? They are all vanished, and are proved to be very Lies and Falshood, and the Boasts and Vauntings of the Ungodly are fled, and have disappear'd like the Shadows of a Dream.

Having given this brief Hint of *Julian* the Apostate, both of his Life, Doctrine and Discipline, and by what Methods he endeavoured to overturn the Doctrine of Christianity, and to Subvert the Christian Faith; it will not be unnecessary to give a touch of *George Fox*, who by other Methods (tho' different in many respects from the former) yet tends as evidently to the same End and Purpose.

George Fox, was born, Anno 1624. in a little Village, called *Draiton* in *Leicestershire*, his Father's Name was *Christopher Fox*, his Mothers Name was *Mary*, who got their Living by Weaving. This *George* afterwards learned the Trade of Shooe-making, and Wrought Journey-work with *George Gee* of *Manchester*, and dyed the 13th Day of *January*, 1690. A farther Relation of his Entrance into the World, and Propagating *Quakerism*, is more largely set forth in my Book, *The History of Quakerism drawn to the Life*, Printed 1697. Next, as his Doctrine, wherein it is to be understood, that wherever he speaks of *Christ the Seed*, he means nothing but their Light within, as I have abundantly proved, and who was Crucified in the Days of *Adam*; yea, Crucified within, Risen within, Ascended within, and that this Light, or Seed within, is God, and *Christ*, and Holy Ghost; and that Faith in it is all the Faith they defend. And, which Doctrine was never Preached before, either by *Patriarch*, *Prophet*, *Christ* himself, or his *Apostles*, or any *Gospel-Ministry*, to the Year 1650. viz. until the Year of the Entrance of *Quakerism* into the World, none ever turned People to a Light within, as the Object of Faith. And, therefore he set up a new Religion, and his Followers as Strenuously defend it; as I have shewed from the Doctrine in their Books. I remember, *George Fox* both proposes a Question, and then Answers it, viz. What? Have not we had the Gospel all this time till now? Answer, We say, No. (Some Principles of the Elect People of God, called Quakers, p. 48.) Here is both a proper Question, and a full Answer: 'Tis true, he gives some Reasons, such as they are, for his Answer, but to the Question there

is every Word of his Answer ; for as to the Gospel of St. *Matthew*, *Mark*, *Luke* and *John*, that he called Serpents Meat, Dust, and Death, with many other such contemptible Names, as no Man that ever I read of cast upon an Almanack, or other Prophane Writing ; but that it may appear he had some good Words, as *Julian* had ; take a few of his Doctrinal Directions at the end of their Yearly Epistle, 1686.

‘ Dear Friends, My Love is to you all in the Holy Seed. (See this explain’d by W. Penn Ec. Part II. pag. 100, to pag. 130.) Christ Jesus that bruises the Serpents Head, and destroys the Devil and his Works, who hath all Power in Heaven and Earth given to him, let every one’s Faith stand in him [meaning the Light within] and his Power, who is the Author and finisher of your Faith, &c.’ The true Interpretation of this Doctrine you have in the Pages refer’d to, quoted faithfully out of the Books of *Will. Penn*, *Geo. Whitehead*, *Fox* himself, and many others; plainly proving that this Seed Christ Jesus, which bruises the Serpents Head, in which, he exhorts them to have their Faith stand, and to which, all Power in Heaven and Earth is committed, as *W. Smith*, and *Josiah Coal*, and other of their Teachers likewise affirm ; I say, that this Seed, Light and Spirit within, is their Christ, Born, Crucified, Risen and Ascended within them, and in no other do they believe, as by the Coherence of their Doctrine plainly appears ; and now a touch at their Morals, or what they seem to press after, for the more poisonous a Pill is, or the more irksome to take, by so much the more they must cover it with some Leaf-Gold, that it may go down the better. See their Yearly-Epistle 1684. for I have about 16 or 18 of them by me, at the end of some of them, *Geo. Fox*, as their Metropolitan, and Chief Bishop, has an Epistle as in this and the former ; wherein he vies it with *Julian*, Viz. — ‘ And therefore we desire and entreat all our Friends and Brethren every where, who are of the Seed of the Promise, and the Children of the Kingdom of GOD, and of the New Covenant of Light and Life, to walk in the same, and worthy of the same to the Glory of GOD. And you that do profess the Primitive, Pure, and Undeified Religion, which is above all the Religions of the World ; shew it forth in Life and Practice. — And now, Dear Friends and Brethren, who profess and possess, that which is above all Religions, Ways, and Worships in the World ; Our Desire is, That you may always outstrip and exceed the World in Vertue, in Purity, in Chastity, in Godliness, and in Holiness, and in Modesty, Civility, and in Righteousness, and in Love, with that you may overcome the Evil, and with the Good overcome the Bad.

Thus do they gild their Pills over, and over, and hide the Hook, by which they catch Men so Artificially, that no Mortal can see into all the Ingredients ; or fully discover the Hook. And this *Geo. Fox* (as great a Blunderer as he was) knew well enough, when he said, in his Answer to the Papists, *That neither Papists, Protestant, Apostate, nor all the Sons of Adam, no, nor the Devil himself could know either Head or Foot of the QUAKERS Principles.* And therefore it cannot be expected that I should know the Head and Foot, that is the Height, Length, Breadth, and Depth of their Principles, nor dare I pretend to it ; because, as I have studied more than 40 Years to know their Principles, and still, I profess, I am learning, and daily gain Knowledge of their Principles more and more ; this puts me in Mind of *Epiphanius* Bishop of *Salamis* in *Cyprus*, who was 36 Years Bishop, who died about the Year of our Lord 402, or 403. aged about 100 Years, of whom *Dr. Cave*, Vol. II. pag. 443. gives this Account saying ‘ Thus dyed this good old Man, who came to his Grave in a full Age, like as a shock of Corn cometh in his Season. A Man, in whose Soul there breathed a great Zeal for GOD, and for the Interest of the Catholick Truth, or Faith. He had searcht into the Principles, and ris’d the intrigues of all Ancient and Modern Heresies, and That fill’d his Mind with a brisk generous Hatred, both of their Doctrines and Practices, and made him contend earnestly for the Faith once delivered to the Saints, and vigorously oppose whatever did but intrench upon the Confines of it, as was manifest in his hearty Attempts against *Origenism*, the desire of suppressing which, put new Life into his Old Age, and made him willing to comply with any pains or troubles, at a time when his Body was sinking under the Decays of Nature. Nor did he by a Clamorous Zeal seek to cover any ill Designs, his Vertue, and Piety, were conspicuous to the World. — He kept in effect an open House, and took care of all that needed — His Doors and his Purse were shut to none. He had long since spent his Estate upon Charitable Uses, and he now as freely dispers’d the Revenues of his Church, which indeed had a considerable Stock. For Persons from all Parts sent in vast Sums of Money to him as to a Common Treasurer. — His Stock failing, Heaven became his immediate Pay-Master. His Steward one Day finding his Bank run low, told him of it with some Resentment, challenging him with over-profuse Liberality. Which notwithstanding, he remitted nothing of his accustomed Charity. And when all was gone, a Stranger came suddenly into the Stewards Lodging, and deli-
‘ rered

vered into his hand a large Bag of Gold, none knowing whence he came, or who he was. This Free and Beneficent Temper made his Charity sometimes liable to be abus'd. The bad effect of a good Cause. The Story being known of two Beggars, that agreed to put a Trick upon him; the one feigning himself dead, the other standing by passionately bewail'd the Loss of his Fellow, and begg'd of *Epiphanus*, who passed that way, a Charity to provide Necessaries for his Funeral. *Epiphanus* gave it and went on; and when the Beggar jogg'd his Fellow to rise and make merry with what they had got, the Man was dead in good earnest. A good Lesson to make Men beware how they mock GOD, and sport with Life and Death.

I confess the first four or five Lines had been enough to my present Purpose, which was to shew how he search'd into the Principles, and rifled the Intrigues of both Ancient and Modern Heresies, and how that thereby his heart was filled with a generous Hatred, both of their Doctrine and Practices, but could not well pass a Hint of his Charity, as well as the Providence of GOD in making him able, together with a sudden Judgment upon Hypocrisy, pag. 445. *St. Jerom* saith thus of him: *His Style was mean and insipid, and approaches not the border of Eloquence; that Learned Men read them for the Matter and Substance, and the Simple only for the sake of the Style. He wrote against lxxx Heresies.*

One thing more I cannot but observe from hence, even the Zeal of those in Ancient Times, and which was (I am fully satisfied) heightned by reading the Books of Hereticks, and Books against them, (for this a certain Rule, that they that will not read, will not write, and if they do 'tis to little Purpose,) by examining their Principles, by rifling their Intrigues and cunning Subterfuges, the want of which has been in all Ages of the Church one cause of the growth and encrease of them; But to the Matter.

Dissent. But there is one thing I would farther understand; I have been told, that the Quaker-Teachers at their Meetings, will thump their Breast, strain their Voices to the highest Peg, bluster and sweat, and tone it out like the Beggars in *Lincolns-Inn-Fields*, throw off their Coats, pluck off their Hats, and whisk about almost from one end of their wooden Pulpits to the other, extending their Arms as if they were in earnest, crying mightily against Sin and Imperfection, exhorting their Hearers, like *Julian* and *Fox*, to outstrip the Christians. Pray, what do they mean by Sin? Do they mean the Transgression of some Law? For where there is no Law, there is no Transgression; and if they mean by Sin, the Transgression of some Law; pray what Law or Laws are they? Whether the Laws of GOD deliver'd by his Servant *Moses*, and the Precepts of the Gospel commanded by Our Saviour Jesus Christ, or the Laws of *Geo. Fox*; this is what I would be farther informed in?

Churchm. I hope to Answer your Question Demonstratively, and that from both Reason and Fact; and to avoid Repetition, look into Section XXVIII, and there you will find *Geo. Fox*, &c. their own Commandments, which whoever transgress, they account Sinners, and as such will extort from them both Confession and Repentance, yea, and a Writ of Retraction and Self-condemnation, otherwise they'll Excommunicate them, as Dishonourers of their Holy Profession. And as a Demonstration thereof, they have Excommunicated such of them as have Married with a Priest, and sold a Book which speaks against their Female Government; and as Sins of the greatest Magnitude, they write against the Breach of these their Laws, some Instances are recited in Part IV. Sect. XVIII. pag. 297, 298. and if you look into their Book, stiled, *Some Principles of the Elect People of GOD called QUAKERS*; another stiled, *A Brief Examination and State of Liberty Spiritual*, &c. and their Yearly Epistle 1696, you will find their Capital Sins, which they so bluster about, and for which they denounce *Anathema, Maranatha*, as *St. Paul* advised, against them that do not love Our Lord Jesus Christ; but that I may fully satisfy you in this Point, and fully resolve your Question; I will be more particular herein.

- Sin** 1. It is a great Sin to pay Tythes to the Priests and Impropiators.
- Sin** 2. It is a great Sin to be Marry'd by, or with a Priest.
- Sin** 3. It is a great Sin to follow the Example of Christ and *Paul*, touching Meetings.
- Sin** 4. It is a great Sin to put off the Hat to Superiours.
- Sin** 5. It is a great Sin to observe Fast-Days, &c. commanded by Authority.
- Sin** 6. It is a Luciferian Sin to call the Months Names *March, April, &c.*
- Sin** 7. It is a great Sin to call the Days of the Weeks, *Monday, Tuesday, Wednesday, &c.*
- Sin** 8. It is a great Sin not to say *thee* and *thou* to a single Person.
- Sin** 9. It is a great Sin to wear Lace, Ribbons, Long-Scarts, &c.
- Sin** 10. It is a great Sin to bury their Dead among Christians.
- Sin** 11. It is a great Sin to pay towards the Repair of Churches.
- Sin** 12. It is a great Sin to pay towards the Trained-Bands.

These

These are their Capital Sins, and Transgressions of their Laws, and whoever of them that break these Institutions ordained by *Geo. Fox*, have not arrived to Perfection and a Sin-less State; but the obedient, who observe, fulfil, obey, and keep all and singular these Laws, Statutes, and Ordinances, are arrived to Perfection, and a Sin-less State, and that infallibly; and from thenceforth, and for ever more, there is no need for any of them, so obedient, as aforesaid, to make any Confession of Sin, nor do their Teachers require it, teach it in their Meetings, or recommend that Doctrine in any one of their Books for 50 Years, commencing from their first Rise, *Anno 1650*. See Part II. pag. 97, 98. where their Practice touching this Article is fully Demonstrated.

Dissent. Bless me! What are these such Essential Articles, of their Faith and Obedience, as to make them outstrip all Churches in the World, but have no other Commandments, for as touching these, *Julian* far outstrips them, and quite out-does them, so far are they below Christians.

Churchm. Yes, they have some other Commandments, as to say *yea*, and *nay*, as if *Yes* and *No* were not as well, provided their *yes* be *yes*, and their *no*, *no*; that is, be true to their Words; but if they have more Commandments they are briefly comprehended in the Acts of their Apostles in a General Council held at *London*, from the first to the fourth Day of the Fourth Month, to speak in their Dialect, 1696. where amongst other are these Words. *So we cannot but recommend unto you the holding up the Holy Testimony of Truth, which hath made us a People to G O D, and preserved us so unto this Day, and that in all the Parts of it, for Truth is one, and changeth not, and what it convinceth us of to be Evil, in the beginning, it reproves still.* — *As his whole Heritage and People.* So that the Hearers are obliged to refer to their beginning, and to observe their Ancient Testimony as it then was, and that in all the Parts of it; now to take in all the Parts of it would require a Volume to set it forth; it may suffice then that I have given you an Account of what they believe to be their Capital Sins, and which are upon Record.

Dissent. Pray then, what is the Reason they bluster, swear, and cry out so mightily against Sin in their Meetings?

Churchm. I'll tell you that too. For since the Christians have expos'd the Nonsense and Ridiculousness of these impertinent Commandments, many of their Hearers of the wisest sort (for they are not all Fools) live in the known Breach of many of these Commandments. For,

SOME, will now be Married with a Priest, and think it no Sin.

SOME, will pay Tythes, some hire and Collect Tythes, and think it no Sin.

SOME, will follow the Example of Christ and *Paul*, and have left them.

SOME, tho' they do not put off their Hats, yet will congee, bow, &c.

SOME, will observe Fast-Days, and shut up their shops, and think it no Sin.

SOME, will call the Months, *March*, *April*, *May*, &c. and think it no Sin.

SOME, will call the Days, *Monday*, *Tuesday*, *Wednesday*, &c. and think it no Sin.

SOME, will say *You* to a Particular, and think it no Sin.

SOME, will bury their Dead among us, and think it no Sin.

SOME, will pay towards the Repair of Churches, and think it no Sin.

SOME, will pay towards the Trained-Bands, and think it no Sin.

SOME, though they will not wear Lace, Ribbons, &c. yet they will wear Fringes on their Curtains two or three times thick, Furbelow'd according the Fashion, ride in Coaches, wear Silk and Velvet, have Waiting-Maids, and Waiting-Men, dainty Dishes of Meat, good Ale and Wine, Japan'd Chelts of Drawers, China-Ware with Pictures on them, and think these all no Sin, which are as so many Parts of their Ancient Testimony, both according to *Geo. Fox*, and their Prophet *James Parnel*, See their Books, *Iconoclastes*, &c. *Parnel's Works*, pag. 28. to pag. 37. from which I might think, and so might *W. Penn*, &c. many Hundreds of Thousands, of Thousands are sent to Hell, if we believe these &c. to be Prophets. But however, many of these *Quakers*, who live as well as the Worlds People, and transgress the Commands of *Fox*, and the rest of their People, yet when Meeting-Days come, they will then dress their Children in the *Quakers* Mode to a Tee, yea, their crimp'd Hoods, and as plain as the Case will bare, yea, and Thee it and Thou it too for a need, for Trade and Interest sake. Now for these loud and crying Sins; Oh how their Teachers rave and roar, bluster and swear, strain their Voices, and extend their Arms, crying out *Oh Dear Friends*, how are you gone back! Oh what a precious thing it was in the beginning, when our Women-Friends came to Meetings with their Green Aprons! Friends, remember the Ancient Testimony, &c. But, alas, they may cry like *Baal's* Prophets, they may Cut and Launce themselves from Morning till Evening, many of their People are now grown too Wise to observe their Commandments, and more will, for *Quakerism* is sinking; yea, many of their People now care not to buy *Quaker*

Books, nor to hear them read in their Meetings, but get Bibles and Testaments into their Houses; nay, moreover, they begin to buy Sermons, Preached by our Clergy, not only for their own Instruction, but to give away. As I was told, one that lives not many Miles off me did not long since; all which are Symptoms, that some amongst them begin to be better disposed towards Christianity than formerly.

Dissenter. Well, but what do they so Exalt their own Commandments, as that they slight the Commands of God by his Servant Moses, and the Commands of our Saviour, and Precepts of the Gospel? This, I confess is Lamentable, for the Morality of the Ten Commandments stands, and will continue for ever, so long as Sun and Moon endure. And our Saviour Commanded, *Matth. 28. 18, 19, 20.* Saying, *All Power in Heaven and in Earth is committed to me* [then not to the Quakers Light within.] **Go ye therefore and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things that I have commanded** [who never commanded one of the Quaker Commandments before noted] *You; and lo, I am with you alway, even unto the end of the World. Amen.* Again, *Luke 22. 19, 20.* And he (our Saviour Jesus Christ) took Bread, and gave Thanks, and brake it, and gave unto them, saying, *This is my Body which is given for you: This do in remembrance of me.* Likewise also the Cup after Supper. And, not only the Evangelists, who actually received the Blessed Communion from our Saviour's own Hands, but St. Paul, that Holy and Inspired Apostle, thus said to the Church of Corinth, *1 Cor. 11. 23, 24, 25, 26.* For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread: And when he had given thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you: **This do in remembrance of me.** After the same manner also he took the Cup when he had Supped, saying, *This Cup is the New Testament in my Blood: This do ye, as oft as ye drink it, in remembrance of me.* For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

Pray give some brief Account of what they hold, touching these positive Commands, that both the Jewish and Christian Church have ever taught, both in the Pulpit, and recommended in their Books of Devotion, as also the Protestant Dissenters; this therefore, pray inform me in, that so, when I meet them, I may the better know how to Discourse them; we have a Proverb, *Fore-Warn'd, Fore-Arm'd.*

Churchm. This Point I have often handled, but for refreshing your Memory, take these severals, as more largely Quoted out of their Books, Part IV. p. 307, to p. 315.

First, Thus said Fox and Naylor, *The World's Law* [or Ten Commandments] *are without them, but the Saints* [meaning themselves] *Law is within them. The World's Record is without them, the Saints Record is within them. The World's Baptism is without them, the Saints Baptism is within them. The World's Christ is without them, the Saints* [i. e. Quakers] *Christ is within them, and not distinct from them.*

Secondly, That is no Command from God to me, what he Commands to another. And, says Penn, *No Command in the Scripture is any further obliging upon any Man, than as he finds a Conviction upon his Conscience, &c.*

Thirdly, And we [Quakers] deny all them, whose Law is without them and Moral—them we deny, whose Law is without, their Church without, their Baptism without, their Singing without, their Prayers without, and their Christ without; all which we witness within, and within we worship.

Fourthly, Take a Minister's Question to George Whitehead, and George Whitehead's Answer to the Question, in his Book, *Truth Defending the Quakers and their Principles, &c.* p. 18. Wherein you have not only George Whitehead's own Opinion, but as the Title thereof saith, he Defends both the Quakers and their Principles. He therein defends his Book, *Ishmael, &c.* He therein Defends his Partners, Christopher Atkinson, Thomas Symonds, J. Lancaster, and himself, in his Blasphemous Doctrine, viz. *Damning the Three Persons in the Blessed Trinity to the Lake and the Pit.* But to the Matter in Hand, viz. the Question and Answer.

Question 29. *Is the Moral Law, or Ten Commandments, a Rule to the Christian's Life, or is it not?*

Answer. Thou might as well ask if the Moral Law, as thou callest it, be a Rule to Christ, for the Christians Life and Rule is Christ, who is the End of the Law for Righteousness, who came not to Destroy the Law, but to fulfil it.

Here is every Word of both Question and Answer, by which (together with the three foregoing Instances, as more at large in the Pages refer'd to) it is very plain, and self evident, that the Quakers deny the Moral Law contained in those Ten Commandments: And, therefore,

no

no wonder, that they never for fifty Years together recommended the Practice of them, either in their Preachments, or in any one of their Books. But,

Fifthly, I am now come to Gospel-Commands, as desired, and very Christianly laid down, both from our Saviour and his Apostle St. Paul; now take the Judgment of two of their Noted Prophets, viz. Fox and Parnel. First, Thus saith George Fox; *All your Preaching, Praying, Singing, Reading, Baptism, Sacraments, Ordinances, Teachings, and Churches, is Cain's Sacrifice.*—But we who are sent alone of God, Testify against all these Sinful Practices, against all this Generation, and against all Idol-Temples, and against their very Foundation of what ye Speak and Preach; for they say the Gospel is their Foundation, which is the four Books, Matthew, Mark, Luke, and John—feeding upon the Scripture, which is Death, which feeds you Serpents, Dogs, and Swine: And their Sacrament is Carnal, and their Communion is Carnal, a little Bread and Wine, which is the Table of Devils, and Cup of Devils, which is in the Generation of Serpents in this Great City, Sodom and Gomorrah; so Dust is the Serpent's Meat, their Original is but Dust, which is but the Scriptures, which are Death, and their Gospel is Dust, Matthew, Mark, Luke and John, which is the Letter, &c. See his Book, Stiled, *News coming up out of the North*, &c. p. 4, 5, 13, 14. Where are these Words, and much more to the same Purpose. But,

Sixthly, And lastly, Let us hear what William Penn and the Quaker Prophet, James Parnel saith, whose Works they have Re-printed in Quarto, Anno 1675, thus Entitled, *A Collection of the several Writings, given forth from the Spirit of the Lord, through his Servant, James Parnel*, &c. Of which Writings, thus given forth, take this Sample, p. 69, viz. *We (said James Parnel) are Accused to deny the Lord's Supper, &c. (as well they may, since their Practice as well as Words declares it.) Answer, The Supper of the Lord we own, which is the Body and Blood of Christ, which the Saints feed upon.* [Meaning the Body and Blood that was Crucified and Shed in the Days of Adam, as I have shewed from their Books, Part II. p. 118. to p. 133.] *And this is Eternal Food.*—And this is not Carnal, but Spiritual; for the Saints are Spiritual, and their Communion is Spiritual and Eternal; and this we witness, who are of one Heart and Mind, who are in the New Covenant;—And here all Drunkards [except the wet QUAKERS] are shut out, feeding upon the Husk and Shadow; [meaning the Holy Scriptures] which is Carnal, which is the Table of Devils, Eating and Drinking their own Damnation, &c.

Thus, as I have proved, that the Quakers deny the Ten Commandments of God by his Servant Moses; so have I proved, that they deny, not only the Ordinances Instituted by our Saviour himself, who Commanded the Observation of them; but also all our Praying, Preaching, Singing, Reading, and Churches, as Cain's Sacrifice: And, that our Holy Communion of the Lord's Supper, is by them accounted the Table of Devils, and the Cup of Devils; Wicked Wretches! thus to Blaspheme the Ordinances of our Blessed Saviour.

Dissenter. I find now the Reason why George Whitehead flunk away, and did not dare to defend, either himself, or his Friends, neither his, nor his Friends Principles. But, what said the Hearers, when they saw their Teachers, not only Whitehead, but the other two fly the Pit, and left you with the Quakers, as you have said, July 27, 1708?

Churchman. Say, Why they were Moody, Sullen, and as full of Envy as it is possible for those Meek Lambs to be; nay, not only Neighbours, but even those nearly Related. So that every Day, I find more and more of the Truth of that Petition, mentioned, Part IV. p. 310. which is briefly thus; *The Quaker-Teachers are Persons Disaffected to Religion, Broaching such Pernicious Principles, as tend to the Destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, and Servants to their Masters, &c.* which I may have occasion hereafter further to Demonstrate. For altho' their People see with their own Eyes, that their Teachers, who formerly Challeng'd all the World, See Part I. p. 34, 35. now run away, and hide themselves in Corners, being not able to Defend themselves, or their Principles, yet are their Hearers (many of them) so deeply plung'd into the Spirit of Rank Quakerism, that not only at Milden-hall Meeting, the 27th of July, 1708, but at divers other Meetings, where I have been, in order to discover to them (and that in true Love) the Deceitfulness of their Teachers, that many of them have even Gnashed on me with their Teeth, with so much Malice, that nothing but my Duty to God, and his Church, and the Conversion of such as are not wilfully Blind (as I thank God, many have already been Converted from Quakerism to Christianity, since I first put Pen to Paper on this Subject) can make me run the Hazard of my Life amongst them. But, however, let the Event of their Malice be what it will, I am resolv'd still to trust Divine Providence, which hitherto has preserv'd me from all Danger. And, whereas I am taught by our Religion to Pray for my Enemies, I shall therefore conclude this Section in the Words of one of our Collects, saying,

Grant,

Grant, O Lord, that in all our Sufferings here upon Earth, for the Testimony of thy Truth, we may steadfastly look up to Heaven, and by Faith behold the Glory that shall be revealed; and being filled with the Holy Ghost, may learn to Love and Bless our Persecutors, by the Example of thy first Martyr, St. Stephen, who Prayed for his Murtherers, to thee, O Blessed Jesus, who standest at the Right Hand of God to Succour all those that suffer for thee, our only Mediator and Advocate. Amen.

S E C T. XXXII.

Shews, the Bloody Persecution of the Arian Hereticks, and their Inveterate Malice against St. Athanasius, and the Orthodox Christians. That the QUAKERS are against Liberty of Conscience; How much soever they, like the Arians, plead for it for themselves. Published as a Caution against the Prevalency of QUAKERISM.

I Have read in Dr. Cave's Second Volume, *Introd. p. xxxviii.* That Julian the Emperor (who Apostatized from the Christian Faith) gave Liberty of Conscience to the Arians, and all sorts of Hereticks: But (says this Reverend Author) *What Fatal and Mischievous Effects, this Licentious Toleration produced in the Christian World, they, who have read the Church History of that Time, need not be told.* But having Treated somewhat thereof, and shewed how he did design to Reform Gentile Idolatry, and to out-strip the Orthodox Christians in some little Niceties, as our Quakers have done, at least pretended to do. I shall now leave him, and return to his Father Constantius the Emperor, and third Son to Constantine the Great, of whose Zeal for the Cause of Christ and his Church, I have also given some Hints. *Constantius was the first Emperor, that I read of, that declared himself in Favour of the Arians, Vol. 2. ib. Appendix, p. 14.* Who joyning with the Arians, turned out the Orthodox Bishops. See *Introd. p. liv. and p. 240. ib.* where these things are largely handled, Also, *p. 303. ib.* informs us, That by an Edict, made, *Anno Christi, 381,* by Theodosius, Gratian, and Valentinian, Emperors; who sent to Demophilus the Arian Bishop of Constantinople, Commanding him, either to Sign the Nicene Creed, or to quit the Church, and depart the City. Demophilus, knowing, 'twas to no purpose for him to Contend, &c. Thus were the Arians dispossessed of their Churches at Constantinople, after that they had held them ever since Eusebius of Nicomedia was Translated to that See, for forty Years together. But to return to the Time of Constantius the Emperor, who favoured the Arian Heresie (and which might be one Cause of his Son Julian's Apostacy) that we may see what Bloody Persecutors those Arian Hereticks were, when they had Power; to the end, that I may shew the Danger of Quakerism, and their Divine Inspirations; for this I have observed, in that little Experience, and Reading that I have had, that the Grandest Hereticks, when it hath been in their Power (notwithstanding their high Pretences to Meekness and Moderation, Liberty of Conscience, &c.) have ever been the most Bloody and Cruel Persecutors. For, as Solomon saith, *Eccles. 1. 9, 10.* *The thing that hath been, is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the Sun. Is there any thing, whereof it may be said, see, this is new? It hath been already of old time, which was before us.*

For it is a certain Maxim, That that Man or People that Exercises the greatest Cruelty he hath Power to Exert, would, had he more Power, and further Opportunity, do more Mischief. And therefore, let us be cautioned to beware of the Danger of Quakerism, and their Divine Inspirations. I have a Book before me, Entitled, *Hell broke Loose, or an History of the Quakers, &c.* Written by Mr. Thomas Underhill (I presume a Lay-Gentleman) Citizen of London, Printed, 1660, where, p. 35, he thus saith, *The Quakers are a very Cruel and Bloody People, if we may judge the Lion by his Paw, or what is abundantly in their Hearts, by what proceeds out of their Mouths, even to the Captains of Christ's Army, viz. That they are of the Synagogue of Satan, Enemies to God, Conjurors, worse than Simon Magus, Heathens, to whom the Plagues of God are due; Baal's Priests, Blasphemers, Enemies to Jesus Christ, Murderers, Sorcerers, Whoremongers, Witches, Antichrists, Devils, Firebrands of Hell, Sons of Belial, &c.* (with a hundred of like Terms in that Page.) *What would not these Men (says he) that use such Language do, if they had Power to their Will?*

The Reverend Mr. Cockson, a present Divine of the Church of England, Published a Book, Anno 1705, Entitled, *Rigid Quakers Cruel Persecutors, &c.* Sold at the Green Dragon in St. Paul's Church-Yard; wherein he hath from Matter of Fact, proved Mr. Underhill's Words

true,

true, and what is wanting in either of those Books, that may set *Quakerism*, with respect to their Cruel and Bloody Principles, in a true Light, I hope in some measure to supply. And, in order to compleat this Discovery, at least so far as hath come under my Observation; and, to the end, I may shew, that (as Solomon saith) *there is no new thing under the Sun*. And, that it may not seem strange to Christian Ears, I shall first Extract some few Passages out of Dr. Cave's Second Vol. of the Cruel and Bloody Persecutions of the *Arian* Hereticks, in Section 10, beginning, p. 173, under this Head:

The Cruel Proceedings against Athanasius and the Orthodox.

—What had hitherto happen'd [meaning abundance of Cruel and Inhumane Usages, and Bloody Persecutions by the *Arians*, too much for me here to relate] was but the beginning of Sorrows, Preparatory Evils to make way for the new designed Bishop, and to fix a Trusty Person in this great Station in the Church. And to this End, they pitched upon one George an *Arian*, an Inconsiderable Fellow, a busie Man, and a Prime Stickler for the *Arian* Cause; a Man of a bad Race, and worse Qualities, Sordidly Educated [like most of the *Quaker* early Prophets] fit to undertake any Villany, and to disturb Affairs [like Fox, the Founder of *Quakerism*] where ever he came, a detestable Flatterer. This Servile Temper, recommended him to an Employment in the State: First, To be a Provisor-General of Pork for the Army, next, Receiver of the Stores at *Constantinople*, wherein he behaved himself so Unfaithfully in his Trust, prodigally wasting all upon his Luxury, that he was forced to run for't, and, Vagabond-like, wander'd from Place to Place, till at last he was pick'd up, and made Bishop of *Alexandria*, where he left off his Rambling, and began his Villanies, and, whither he came, like one of *Egypt's* Plagues. He was Ordained to this Place (*i. e.* Bishop of *Alexandria*) by a Synod met at *Antioch*, Anno Christi, 336; where were Assembled *Eugenius*, Bishop of *Nice*, and about thirty-five Bishops more, who wrote to the Bishops of several Churches, to let them know, That *Athanasius*, had, contrary to the Canons, returned to *Alexandria*; Entreating them, to hold no Communion with him, nor so much as to write to him, but to Communicate with *George*, whom they had Ordain'd in his room.

He arrived at *Alexandria* about the end of *Lent*, Introduc'd and Enstall'd by a Military Guard, great Crowds of People flock'd to behold this new strange Sight; he was attended and Ushered in amongst others by *Philagrius*, a trusty Friend to the *Arians*. The *Obscures* of *Easter* being past, the Wolf began to lay aside his Sheep's Cloathing, and to shew himself in his own Colours. For the People generally detesting Communion with him, and Assembling in the Churches, as they were wont; *Philagrius*, with an Armed Multitude of *Jews* and *Gentiles*, and the Scum of the People, brake in upon them, and what miserable Havock they made, 'tis easie to imagine. For now nothing could be seen, but hurrying the Sacred Virgins to Prison, Committing Bishops to the Custody of Men of War, forcibly Breaking open, and Raising the Houses of Widows and Orphans; dragging Persons out of their Houses by Night, and the very Brethren of Clergy-men faring ill for their Sakes. On the Week immediately after *Whitsontide*, the People having ended their Fast, were gone out into the Church-yard to their Devotions, being unwilling to Communicate with *George* the Bishop. Which he no sooner understood, but he sent to *Sebastian*, Captain of the Guards, and by Sect a *Manichee*, to repair thither with his Company, which he did immediately; and finding by this time of the Day a great part of the Assembly was gone, he made a violent Assault upon the rest. He caused a Fire to be made, to which he brought the Holy Virgins, and threatened to burn them, if they did not immediately turn *Arians*. But when he perceived them Constant, and Resolute in the Faith, and to make light of the Flames that were ready to devour them, he stript them of their Garments, and beat them so cruelly on the Face, that for a long time after, it was hard to know who they were.

Forty Men were so Unmercifully handled with Rods newly made, and the Pricks yet upon them, that some of them very difficultly recovered, after a tedious Cure, and others, not able to bear up under it, dyed; the rest that were not so severely dealt with were Banished. As for the Bodies of the Slain, they all along denyed them to their Friends and Kindred; but keeping them Unburied, hid them, lest the World should be Spectators of such Barbarous Indignities. Neither Persons nor Things were safe from their Rudeness and Violence; Virgins, Priests, and Laicks, were drag'd up and down, hall'd before the Bench of Justice; Fin'd Imprison'd, Beaten, Trampled on, and even Trodden to Death. Churches and Fonts were set on Fire, Bibles Burnt, and the Communion-Tables Over-turned, and Sacrilegiously Abused. *Jews* and Heathens Irreverently broke into the *Baptistery*, and putting off their Cloaths, Prophan'd and Defil'd those Holy Places by Words and Actions, not fit to be rela-

ted. Nor were they afraid to sacrifice Birds, and offer Fruits upon the Holy Table; Praising their Idols, and Blasphemously Reproaching the Son of God.

Thus, and much worse, it was in the City; nor was it better in the Neighbour Countries. The Aged and Reverend Bishops were sure to smart for it, above thirty of them being Banished, and near ninety turned out of their Churches; which were immediately fill'd with *Arians*: And those taken, either from the *Catechumens*, or Civil Officers; a great Estate and Zeal for *Arianism*, being then Qualification sufficient to recommend any Man to a Bishoprick. Together with the Bishops were Banished many of the Inferior Orders. And so Cruel their Treatment was, without any Regard, either to their Age or Office, that some of them died by the Way, others in the Places of their Banishment. At *Barca*, *Secundus*, Presbyter of that Place, was by *Secundus*, Bishop of *Pentapolis*, and his Co-partner *Stephen*, trodden to Death, because of refusing to comply with them; the poor Man breathing out his Soul, with this Pious and Innocent Charge, *Let no Man Revenge my Death, I have a Master that will do it, for whose sake I suffer all this.* I shall (says Dr. Cave) wade no further in these Tragical Stories, so much to the Shame and Dishonour of Humane Nature, much more of the Principles of true Christianity; it being true, what he in *Petius* observes upon this Account, that the Bloody Cruelties, committed by this *Arian* Bishop, exceeded the greatest of the Heathen Persecutors, which were Humane and Merciful, if compared to this. While they were engaged in these Violent and Barbarous Proceedings, a Letter came from the Emperor, directed to the People of *Alexandria*, wherein he commends them for what they had done, that they had rejected and driven out *Athanasius*, a Cheat (says he) and an Impostor, a Man broken loose from the very bottom of Hell, who, by little Tricks and Arts is wont to deceive the People; who being Convicted of the most notorious Villanies, such as ten of his Deaths could not expiate, durst not abide a Legal Tryal, but run away into voluntary Banishment, where 'tis the Interest, even of the Barbarians to cut him off, lest he also inveigle them with his Impieties. That they did well to adhere to the most Reverend *George*, a Person most admirably vers'd in Divine Things, and who would conduct them into the way to Heaven; upon whose Direction and Counsel they should do well to depend, as upon a Sacred Anchor, to keep them safe from all Winds of Sedition and Error. [He's commended, much as the Quakers do *Fox* their Founder.] This is the Sum of the Letter, the Truth whereof is evident at first sight. And that *Athanasius* might be secure in no Place, he wrote to the *Barbarians* Countries to search him out, and to deliver him up to the Emperor's Officers, and that both People and Clergy should be compelled to embrace the *Arian* Heresy, or, in case of Refusal, to be put to Death.

But for the Emperor's Charge, and the *Arian's* Clamour against St. *Athanasius*, for his Flight from the Force of Armed *Arian* Soldiers, he wrote an excellent Apology, wherein he justifies his withdrawing himself, as Warranted by the Will of God, the Reason of Things, and the Example of Wise and Good Men in all Ages. Which, possibly, before I finish this Section, I may have occasion to recite, not only to clear his Innocency and Zeal for the Cause of Christ; for he was a shining Light, and his Godly Zeal, Sound Faith, Exemplary Life, and Christian Doctrine, remain bright Examples in the Church; and, besides his Apology will justify the Reverend Mr. *Keith's* withdrawing from the Cruel Persecution, and Malicious Design of the Quakers in *Pensylvania*; and mine from *Bristol*, of which, more hereafter.

I might give many more Instances of the Bloody Principles of other Hereticks, as particularly the *Anabaptists* in Germany, in *Luther* and *Calvin's* Time; as *Nicholas Stork*, *Thomas Munster*, *Lodovick Hetzer*, *John Becold*, *Henry Rollet*, *John Matthews*, *David George*, *Cipperbrook*, *Knipperdoling*, &c. but I forbear for these following Reasons:

First, because I study Brevity, being desirous to finish my Discourse with this Part, and thinking that some brief Hints may be a Motive sufficient to abler Pens.

Secondly, Because I have not read, that the *Anabaptists*, like the Quakers, stand to justify the Practices of their first Founder; saying (as the Quakers do in their late Books) *We are not sensible that we are alter'd in any one Principle of our Faith* [then consequently not in their Practices, for Practices commonly result from Principles] since we were a People, but are the same in every respect, that we were fifty Years ago. Again, *We know not one Article of the Christian Faith, in which we are alter'd, since we were a People: And, therefore, Blush not, publicly to declare, that we are not chang'd in our Principles.* See Part I. p. 44. more at large: No, I hope they utterly disclaim the Principles of their first Founders, if not, I still account them as dangerous as I do the Quakers; and thereupon, I hope in time, the Abhorrence of their first Principles, may be an Inducement for them to return to the Church of England, whose Principles and Doctrines are Founded upon the Foundation of the Prophets and Apostles, Christ Jesus being the Chief Corner-stone, and the Holy Scripture their Rule of Faith and Practice.

Thirdly,

Thirdly, Because, that in the Year 1658, when they had some share in the Government, they put forth a Declaration, shewing, that altho' they were against giving Liberty of Conscience to Papists, or any that worshipped a false God, nor any that spoke Contemptuously of the Lord Jesus Christ, the Holy Scriptures (meaning the Quakers and Ranters) yet we are not (said they) against Tolerating Episcopacy, Presbytery, or any stinted Form, provided they do not compel others to a Compliance therewith, and a Conformity thereunto, &c.

But no sooner came forth this Declaration, but the Quakers attack'd it with the greatest Fury imaginable; highly resenting it as Injurious to them, and especially for Tolerating Episcopacy, and restraining it to Popery, and such as spoke Contemptuously of Christ and the Holy Scriptures, as at large recited, Part I. p. 42. For the Quakers, of all People, utterly deny Liberty of Conscience; how much soever they Plead for it for themselves, as I shall demonstrate, from plain Matter of Fact. For, thus said George Fox, in a Yearly Meeting, in my hearing; and as in the Book, Entitled, *The Spirit of the Hat, &c.* viz. *What? Liberty to the Episcopalists? What? Liberty to the Presbyterians? What? Liberty to the Independents? What? Liberty to the Anabaptists?* No, no Liberty out of the Truth. And they Teach, by one of their Prophets, namely, Solomon Eccles, That the Quakers are in the Truth, and none but they. See *The Quakers Challenge at two several Weapons, &c.* p. 3. For these, and the like Reasons, I forbear at this time, any further Remarks of the Bloody Principles of Ancient Hereticks, and so proceed, to shew and discover the Cruel and Bloody Principles of the Quakers.

S E C T. XXXIII.

Shews, That as the Arian Hereticks were for Slaying and Banishing the Orthodox, so are the QUAKERS: And, not only the Clergy, but the Judges, Justices, Lawyers, and Constables. That in Oliver Cromwell's Time, they Encouraged and Advis'd to Blood and Slaughter all the World over: And that their late contrary Testimonies are Falacious and Deceitful; in that they have Re-asserted their Ancient Bloody Principles, saying, Our Principles are now no other than they were in the Beginning, and that in every Respect.

IT is not unknown to all that are Conversant in the Quakers Writings, that they equally Disclaim both Fighting with a Carnal Weapon, and Persecution for Conscience sake; I shall therefore, in order to set the Quakers in their True Light, shew, by a few Hints out of Part I. from p. 4. to p. 17. Part IV. Sect. XX. from p. 305. to p. 318. and Sect. XXIV. p. 360, 361. which are there quoted more largely out of the Quaker-Books; that none were more Zealous for Fighting than they; and how they Counsell'd, Advis'd, and Encourag'd Oliver, Richard his Son, and the Army, to Blood and Slaughter all the World over. And, Secondly, That as the Arians shewed their Bloody Principles, both for Slaying and Banishing the Orthodox, as you have heard in the last Section, even so have the Quakers shewed, so far as they had Power, their Principles to be the same. And this will be confirmed, first, by the Doctrine of George Fox their Founder, and other of their most noted Authors; as also by their Persecution of Mr. George Keith and his Friends in Pennsylvania, which, with what will appear from the following Sections, I hope will (together, with what hath been said by others) make a clear Discovery of what they would be at, had they Power to their Wills: Therefore the Subject I am upon, and, considering, that this Book may come where the other Parts may not, may somewhat Apologize for often repeating these things, which take briefly, as followeth:

I. In Caton's Book, Dialogue-wise, between an Enquirer and Resolver, Printed, 1658. p. 12. thus,

Enquirer. *Canst thou then tell me, when these Quakers were raised, and to what End and Purpose?*

Resolver. *They were raised up about the Year 1650, and for this End and Purpose, to Praise God, and to Publish his Truth; and therefore, hath he manifested his Eternal Power in them, by which the World shall be Overturned.*

I come next to the Means they used, at least designed to use; if (as Mr. Underhill has it, in his Book, *Hell broke loose, &c.*) We may know the Bear by his Paw; and, first, they begin with the Ministers, for with them, and against them (Edward Burroughs, in the Name of the Quakers confesses) they began to War. See his Epistle to Fox's Great Mystery, &c. of which, take this Hint.

II. Draw

H. Draw the Sword, Hew down all the Powers of the Earth, Slay Baal, Baalim must be Slain, all the Hirelings [Priests] must be turned out of the Kingdom [i.e. Banished] who have pretended God sent them. News coming up out of the North, p. 27. And, now let us hear what Fox said, touching the Magistrates, viz.

III. O Earthly Powers, Tremble before the Lord, who is coming to Execute true Judgment upon all you Judges, and to change all your Laws, ye Kings, all you Rulers must down and cease; and all you Underling Officers, who have been as the Arms of this great Tree [of Government] all your Branches must be cut down, for you must be cut down with the same Power that cut down K. C. I. who Reigned over this Nation, whose Family was a Nursery for Bishops, &c. Sing all ye Saints and re-joyce, clap your Hands and be glad, for the Lord Jehovah will Reign, and the Government shall be taken from you Rulers, Judges and Justices, Lawyers and Constables; all this Tree must be cut down, p. 18, 19, 20. ib.

I am now coming to another of their Books, wrote by Fox, and others, Entitled, *The West Answering to the North*, &c. which answereth to the other, above-named, both in Title and Doctrine, as Face answereth Face in a Glass, where they Glory in the Murder of K. C. I. and their Principles are now the same they were then, they tell us so, and that in every respect, particularly against Monarchy.

IV. Why was *Strafford's* Head cut off, and *Canterbury's*, and *Charles Stewart's*, as *Traytors*, ——— *Charles Stewart*, and his Lords Committed Men, and early he heard of it in Parliament, and for his other Arbitrary Actions, p. 89. *Charles Stewart* the Proclaimed Traytor, p. 95. *Charles Stewart* the Common Enemy, p. 96. To conclude, such a thing (as Watch and Ward) was set up at *Whitehall-Gate*, to hinder Complaints of Sufferings, which *Charles Stewart*, call'd Tumults, and by that Guard one of the Complainers was Slain: But at the Place the Shedding of whose Blood, was *Charles Stewart's* Head stuck off, and his Blood poured forth on the Ground. A Remarkable Record of the Righteous Judgment of God.

I might Transcribe much more out of this Book, not only to shew the Quakers Antimonarchical Principles, and, which, as they tell us, are the same still; but also their Complaints of their Sufferings, because Fox, Joseph Coal, &c. were committed Prisoners, as Rogues, Vagabonds, and Sturdy Beggars, Disturbers of the Publick Peace, for Spreading Heretical Books and Papers, as p. 6, 134. and many other Places; but Brevity forces me to forbear, tho' none of their Persecutors, as they call'd them, out-do the Quaker-Justices in *Pennsylvania*, when they had Power; no, I only recite their Glorifying over that Pious Prince, K. Charles I. Insulting over him. Here is nothing but *Charles Stewart*, *Charles Stewart*, *Charles Stewart* the Traytor. *Charles Stewart* the Proclaimed Traytor, *Charles Stewart* the Common Enemy. See Part IV. p. 360. And from what is here and there said, you may learn the Quakers Principles, which are now the same they were then, and that in every respect. See Part II. p. 44. But now, let us see the Quaker's Courtship to *Oliver Cromwell*, his Son *Richard*, and the Army, as taken out of their Books in Part I. p. 5. to 17, viz.

V. Dear Friend,

'Be Still, and in the Counsel of God stand, and that will give thee Wisdom to calm Men's Spirits, and crumble Men under thee: Arise, and stand up in the Power of the Lord God, and fear not the Face of Man, but fear God, then his Counsel thou shalt have to throw down the Rubbish, and quell all the bad Spirits under thy Dominion. So this is the Word of the Lord God to thee, as a Charge to thee from the Lord God. And,

'Friend, thou should'st have invited all Christians upon Earth, in all Nations to thee, that are against Popery, to come in and joyn with thee against Popery, for thou hast had Authority, stand to it, and let thy Soldiers go forth with a free willing Heart, that thou mayst rock Nations, as a Cradle, p. 26. For hadst thou been faithful, the Hollander had been Tributary to thee, and Germany thy Subjects, and the Spaniard had quivered like a dry Leaf: The French King should have bowed under thee his Neck, the Pope should have withered, as in Winter; the Turk, in all his Fatness should have smok'd, sober Men, and true Hearts (i. e. Quakers) took part with thee. Oh! take heed, and do not slight such, lest thou weaken thy self, nor disown such as the Lord hath owned [meaning Quakers, as by his words appears.] Again 'To the Council of Officers of the Army, &c. briefly, thus: And had you been faithful to God, you had gone into the midst of Spain, to require the Blood of the Innocent, and commanded them to have offered up their Inquisition to you, and knock'd at Rome's Gates before now, and trampled Tyrants under, and demanded the Pope himself, and commanded him to have offered up his Torture-houses, Wracks, and Inquisition, which you would have found as black as Hell, and broke up the Bars and Gates where the Blood of the Innocent hath been Shed. This you should have done in the Power,

as the Dread of Nations, and should have set up your Standard at *Rome*. And then you should have sent for the Turk's Idol, *Mahomet*, and by that ye should have had a Name, being in the Power of the Lord, which is dreadful; And so, if you had made Inquisition for Blood, then all People in *Christendom*, would have said, These are the Men that are gone out for the Cause of God. But, now, many Justices of the Peace you have put out of Commission, and many Valiant Captains, Soldiers, and Officers, have been put out of the Army; of whom it hath been said among you, that you had rather have had one of them than seven Men, and could have turned one of them to seven Men; it may be, for saying, Thou to a Particular, and for wearing their Hats, have been turned out from amongst you. Oh! How are Men fallen from that which they were at first, when thousands of us [called *Quakers*] went in the Front of you, and were with you in the greatest Heat. Oh! what a Sincerity there was once in the Nation: and what a Dirty, Nasty Thing it would have been, to have heard talk of a *House of Lords* among them. And, if ever you Soldiers and Officers come again into the Power of God, never set up your Standard until you come to *Rome*, and it be a-top of *Rome*.

Printed, 1653.

From one who stands in the Election, before the World began;
George Fox.

Now, I will appeal to all Sensible Men living, whether *Fox* and his Followers (whose Ancient Principles these Books set forth) were then against Fighting with a Carnal Weapon; who thus counsel'd, advis'd, and encourag'd Blood and Slaughter all the World over; and I could quote fifty times as much out of their Ancient Books (now of great Fame among them) wrote by *Fox*, *Burroughs*, *Hubberthorn*, *Howgill*, *Roff*, and other of their Prophets. And the *Quakers* now tell us in Print, That their Principles are now no other than they were fifty Years ago. Nay, they blush not publicly to declare, that they are not changed in Principles, but are the same now, as then, and that in every respect. See Part I. p. 44. And so I find they are, even touching this Point of Fighting (tho' not for Monarchy.) Witness their Practice in *Pennsylvania*, where they not only Fought, but hired Men to Fight; and, because Mr. *Keith* told them, it was against their late Principles, at least Pretences, they Indicted him for Sedition; and, had not the Government been changed, their Persecution would in all probability have reached his Life, and far exceeded whatever they met withal in Old England. To evince which, I shall transcribe a Brief History of their Cruel Persecution in *Pennsylvania*, which shall be annexed to this Discourse of Fighting, done by a Learned Pen; which, tho' brief, yet gives us a true Idea of their Cruel Persecuting Spirit, where they have Power; as I shall prove by more Instances than that of *Pennsylvania*. But to return, I shall prove from their Prophet *Edward Burroughs*, that Son of Thunder (as they still own him) that, according to their ancient Writings, they were of Fighting Principles, and against Monarchy, tho' upon the Happy Restauration, they were somewhat ashamed thereof, and so left both this Book, and the following, out of his Works in Folio, Reprinted. Anno 1672. viz.

VI. A Declaration from the People, called Quakers, to the present Distracted Nation of England, with Mourning and Lamentation over it, because of its Breaches, and the Cause thereof laid down; with Advice and Counsel, how Peace, Union, and Happiness may be restored, and all the present Troubles removed. London, Printed in the Year 1659. Here is the whole Title Page; that which makes me so very particular, is, Mr. *Cockson*, in his Book, *Quakerism Dissected*, &c. p. 6. Reciting this Quotation out of *Burroughs*'s Book, *John Whiting*, in his Answer, Styl'd, *The Restor* Corrected, &c. p. 13. puts an *If*, viz. If *Edward Burroughs* did so write, it must be taken Spiritually; *Whiting* adds, as he sets down no Page, so I cannot find the Words, nor do I believe he so writ. But I have more to say to *Whiting*; however, take the Quotation out of *Edward Burroughs*'s Book, Inscribed by himself, and Subscribed by 14 more, and is now before me, viz.

As for us, we declare unto thee, O Nation, we are not thy Enemies, nor do we desire Vengeance upon our Enemies; we rather yet chuse to suffer by all. It's true, we are a People gathered of the Lord into one Spirit; and tho' a People of little Account, and low Reputation, yet we are a People loved of the Lord, and his Dread filleth our Hearts; and tho' we are accounted as a Cast-out People, yet are we Dreadful unto the Wicked, and must be their fear. For we have chosen the Son of God to be our King, and he hath chosen us to be his People: And he might command Thousands, and ten Thousands of his Saints at this Day, to Fight in his Cause. He might lead them forth, and bring them in, and give them Victory over all their Enemies, and turn his Hand upon all their Persecutors. But yet his Kingdom is not of this World, neither is his Warfare with Carnal Weapons; neither can we yet believe, that he will make use of us in that way; though it be his only Right to Rule in Nations, and our heirship to possess the uttermost parts of the Earth: But for the present, we are given up to bear and suffer all things for his

his Name's sake, p. 8, 9. And, this we declare in the Name of the Lord, that we are not for Names, nor Parties [mark this when you come to the History of their Persecution in *Pennsylvania*] but we are for *Justice, Mercy, Truth, Peace, Freedom, Goodness, Righteousness, Meekness, Temperance, Unity, &c.* And if any Council, if any Parliament, or Number of Men whatsoever, that shall have the Spirit of the Lord poured upon them, or him, and shall be Anointed of the Lord for such an Use, to Govern this Nation; under such only shall the Nation be Happy, p. 12. And as Righteousness doth appear in any, we are ready to joyn with it in our Prayers, yea, **and otherwise**: And whenever it shall appear, we shall rejoyce therein, and add **our Help thereunto**: For, for the Establishing of Righteousness in the Earth, **our All is not dear unto us**, tho' hitherto **we have been silent**, not meddling with this, or the other Party; but the Time appears **not to be yet**, for Men are yet too wise [yea, to be gull'd with the *Quakers* Diabolical Inspirations] in their own Wisdom, and not receive the Counsel of the Lord, that they may prosper. The Substance of this was given forth the 20th of the 10th Month, 1659. Being moved of the Lord by his Spirit thereunto, through *Edward Burroughs*, in behalf of us and our Friends, under our Hands, p. 14. viz.

Ger. Roberts,
Tho. Harte,
Gilb. Laitye,
James Strutt,

John Osgood,
Jo. Anderton,
Robert Penbrick,
Benjamin Furly,

John Boulton,
Ellis Hookes,
William Crouch,
Edward Burroughs,

Rob. Sikes,
John Crooke,
Edward Billing,
Et-cætera,

The next Book I shall mention, and which they have left out of *Burrough's Works* in Folio, wherein they Re-printed all his Books, of which they were not ashamed, or afraid, or both; which being compared with their Books (quoted, Part IV. p. 360, 361. where their Antimonarchical, and Anti-Parliamentary Principles are more fully display'd) will shew what their Ancient Principles were (and they tell us, they are the same still, and that **in every respect**) to their Shame and Confusion of Face for ever; and when we come at the History of their Cruel Persecution, as well as their Arbitrary and Illegal Proceedings in their Courts of Judicature, we shall then the better understand their amusing Cant, as above, namely, of *Mercy, Justice, Peace, Freedom, Goodness, Righteousness, Meekness, Temperance, Unity, &c.* as well as perceive how they there were a Dread to all Christians, besides those of their own Party, which they falsely so call. And, moreover, how they took their Heirship, and fought with the *French Pyrates* to regain their Sloop. In short, they are made up of Hypocrisy and Self-contradiction: The Book I mention, is thus Entitled, *To the Parliament of the Common-wealth of England, who are in Place of Authority to do Justice, &c.* Writ 1658, Printed 1659, in which are these words, viz.

VII. Forasmuch as this Nation hath long been held under great Bondage and Captivity, and under Tyranny and Oppression, both in respect of the Foundation of Government, and also in respect of the Practice thereof. For not only the Practice, but also the **very Foundation of Government**, and the Chusing of Governors [meaning the Members of Parliaments] hath also been out of course. And whilst thus it hath been in our Nation, that **our Kings** have attained to the Throne of Government **hereditarily**, and by **Succession** of Birth, and our Parliaments and Rulers, by such a way of **Traditional Choice**, as hath been the Custom in our Fore-father's Days, that knew no better, being in the Apostacy and Ignorance, and being subjected under such a Government, falling, as aforesaid, from Parents to Children, after the manner of the Heathen Nations; and being Subjected to such Laws, our Nation have been under the Bonds of Slavery in this respect, even because Men have Governed that ought not: And, while the Great and Rich Men have been set to Rule over the Poor, and have Claimed to be Princes over us **Successively**, and our Rulers, to be chosen according to Custom (*i. e.* most Voices) without any true and certain Call from the Lord, having thus continued for many Ages. Thus the Government of our Nation hath been out of Course, **whilst they have subjected themselves, through Ignorance, to be Ruled by such Men**, as had no Right from God to that Place of Rule and Government. But now, in as much as the Lord God hath begun to appear for the Freedom of the Nations, and hath shewed us the Captivity and Bondage which our Fore-fathers have lived under, and we our selves been subject to, by reason of the Government **standing in a single Person Successively**, and we being forced to live under the Authority of such Men as had no Right from God thereunto. Wherefore I am moved in Spirit to lay it before you, that you prepare and allow the Foundation of Government in this Nation; so that the Lord may be the Chuser of our Parliaments, to give us Righteous Laws, Men that fear God and hate Covetousness, Men that are Just and Righteous, Men of Truth and Uprightness; Humble, so-

ber, constant to good Principles, whom the Lord hath blessed with sound Judgment, who may discern Causes, and equally judge thereof [mark this when you read the History of *Pennsylvanian Courts of Justice.*] Therefore take this my Counsel, even as you hope to prosper, &c.

Edward Burrough.

Here you have a view of the *Quakers* ancient Principles, which strike directly at the Constitution of our *English* Government, of Kings, Lords, and Commons; so that I marvel at their Confidence, and how they have the Face to appear to, and Petition the Parliament, before they have Retracted these their Anti-Magistratical Principles. But, instead of any such Satisfaction, they tell us plainly, saying, *Upon the whole Matter, we see no Cause to Retract any particular Passage, and blush not, publickly to declare, that we are not chang'd in our Principles, but are the same in every Respect, we were 50 Years ago.* As more largely set forth, Part I. p. 44. And it will hereafter appear, from the History of their Cruel Persecution, and Irregular Proceedings in their Courts of Judicature; that their Pretence, of *Mercy, Justice, Peace, Freedom, Goodness, Righteousness, Meekness, Temperance, Unity, Humility, Soberness, Constancy to good Principles, &c.* is nothing but an Amusement, Deceit, Hypocrisie, and Gross Dissimulation; with a Design to Engross and Translate the Government into their own Hands, and then to Exercise both Cruelty and Injustice, Partiality and Persecution.

Good Reader, give me leave to Recite one Passage or two more from another of their great Prophets, *Francis Howgill*; that so, being compared with what I have quoted out of their Books, Part IV. p. 360, 361. It may appear by the Writings of *Fox, Burrough, and Howgill*, that their Ancient Principles are all of a piece, viz.

VIII. The long Parliament, against the late King, which in Man's Account, could be looked upon to be no other than Rebellion; yet God gave a Signal Testimony to the one, and against the other. The ancient Courtiers cried up the Prerogative of the King, above Law and Equity; so now many are so doting on the Name of a Parliament, as tho' it were Essential, and cries up the Priviledge of Parliament. And tho' they be the People's Representatives to do them good, and are accounted as good Servants: But, if as soon as they get together, to set up a particular Interest, tending to Bondage, crying up their Priviledge, then it is no Rebellion in God's Account, nor in the Account of Just Men to call them away (that is, Depose them:) But if they will not hearken to the Cry of their Masters, the People, but call them Rebels, &c. If they should be turned out, because they have Cloathed themselves with the Name of higher Power, when, alas! they are gone from that in which their Power, Priviledge, and Authority stood, p. 9. Therefore, this I say unto you, throw down all those Corrupt Laws made about Religion, let Tythes and forced Maintenance go down but meddle not in the Things of God, or about Religion, let that alone, &c. *An Information, and also Advice to the Army, &c.* Printed 1659, writ by *Francis Howgill*. Mark the Contradiction, first, throw down all Religious Laws, then meddle not with Religion, this is right *Quakerism*. I am now come to the last Instance on this Head, that I shall at present mention, of the *Quakers* Ancient Principles against Kingly Government, as at large recited out of *Burrough's* Book, Entitled, *A Trumpet of the Lord Sounded out of Sion, &c.* Printed in *Quaroe*. 1656, which Book they Re-printed among other of his Books, 1672. in *Folio*, but left out this Prophetical Curse of the Royal Family, as may be seen at large, in my Book, *The Pilgrims Progress from Quakerism to Christianity, &c.* The Second Edition, Chap. IX. p. 156, 157, 158. out of which, take these Words.

IX. To all you who are called Delinquents and Cavaliers.

Thus saith the Lord, my Controversie is against you, even my Hand in Judgment is upon you already, and you are Cursed in all your Hatchings; my Hand hath been against you in Battle, and you have been, and are given up to be a Prey to your Enemies; and, because you have attempted to take my Throne (Conscience) therefore I arose in my Fury against you, and will have War with all your Followers for ever. And though your Kings and Princes have been cut off in my Wrath, yet you repent not, nor will not see how you are given up to be a Curse in your Houses, Lands, and Persons; to them whom I raised against you, and gave Power over you, and you and your Kings, and Lordly Power, shall be Enslaved by the Devil, in the Pit of Darknes, in Everlasting Bondage, where he, (the Devil) shall Reign your King and Lord for ever.

Now, let me give one Instance of their Turning with the Tide, and Changing with the Times; not but their Principles are still the same, as they tell us, and that in every respect; but I mean, their Temporizing and Flattering the King, as they did every Change of Government; for no sooner did *K. Charles II.* come in, and was restored to his Rightful Dominions,

but

but the *Quakers* put forth a Book, viz. *A Declaration, and an Information from the People of God, called Quakers, to the King and Parliament*, Anno 1660. where, in p. 4. there are these words, viz. 'We do therefore declare, to take off all Jealousies, Fears, and Suspensions of our Truth and Fidelity to the King and these present Governours; That our Intentions and Endeavours, are, and shall be Good, True, Honest, and Peaceable towards them: And, That we do Love, Own, and Honour the King, and these present Governours, &c. This Declaration was writ on the behalf of the *Quakers*, and delivered to the King, the very next Month after he came in, so early were they in their Temporizing.

Signed by

George Fox,
Samuel Fisher,
Joseph Fuce,

Richard Hubberthorn,
Gerrard Roberts,
Thomas Coveny.

Robert Sikes,
Amos Stodert,
William Caton,

Thomas Harte,
John Stubbs,
Ja. Strutt, &c.

Many more Instances I could give of their Temporizing since the King's Restauration; but what do they all signifie, when they now tell us, that their Principles are now no other, than what they were in their beginning, and that their Principles are the same from first to last, and that in every respect, as I have shewed, out of their Books, Part I. p. 44. Especially, considering, that when their ancient Doctrine has been urged, and proposed to them for their Example; they tell us, That their Friends Doctrine cannot set Measures to them. Take an Instance of that, and then I shall proceed to a few Remarks, and so conclude this Section.

Upon a Time, to provoke them to a Conference, the Norfolk Clergy urged, what their great Prophet Burrough taught in his Epistle to his Works in Folio, viz. 'First of all our Mouths were opened, and our Spirit filled with Indignation against the Priests and Teachers, and with them, and against them, we began first to War, as being the Causers of the People to Err, and the Blind Leaders that carried the Blind into the Ditch; and in Steeple-houses we did often visit them, and in Markets, and other Places; shewing unto them, and their People, that they were not Lawful Ministers of Christ: And this was our first Work we entered upon, to Thresh down the Deceivers, and lay them open, for (said Burrough) Know this, there is not any Principle we hold, nor Practice, in Religion and Worship; but we are willing to be brought to the Bar of Justice, to be Examined and Tryed to the full; and so gladly would we be manifest to all the World, that, if any, especially the Rulers, have Doubts concerning us, and would be satisfied; let four, ten, twenty, or thirty, more or less of us, give as many of the Priests and Professors a Meeting for Dispute, or otherwise, let the Priests or Professors, or any of them, object what they can against us, our Principles, Profession, Faith, and Practice, and our whole Religion. And, let such, whether them, or us, that cannot prove our selves to be the true Church of Christ, Worship and Religion; but is found to be in Error; let such deny their Worship and Church, and renounce all their Religion, and confess to all the World, under their Hands, that they are, and have been deceived; and freely, upon these Conditions, we will joyn in Tryal with them, let them appoint Time and Place, and prefer Terms at their own Pleasure. And, upon these, or any equal Terms, we are willing to engage, &c.

Now, upon a Supposition, that the *Quakers* would abide by their own Doctrine, since this Doctrine of Burroughs was recommended, and confirmed by Fox, Howgill, Whitehead, Coale, &c. by their several Recommendatory Epistles prefixed to his Works; some have urged this, and other Sayings of the *Quakers*: Since they say, that their Books are of greater Authority than the Bible, and given forth by the same Eternal Spirit, the Holy Pen-man gave forth the Scriptures; and that we might as well burn the Scriptures, as their Books, Papers, and Queries; but, alas! they change with the Times, and alter with the Fashions of the World, and their Infallible Writings, can set no Measures to their Followers, further than suit their Interest. And to make the same appear, take their Answer to the said Provocation to a Conference with them, viz.

'Their Allegation, out of Edward Burroughs, doth not reach the Case; for he hath been dead about thirty five Years, and this Epistle of his was Published about five Years before that; therefore what is a Challenge to us, of near forty Years standing, and by a Friend, so long since dead? Is it reasonable, that that should affect us, and set us such Measures? But that he was a Boanarges, or a Son of Thunder, and did speak from the Mouth of the Lord, we still acknowledge, &c. The Defence of the People, called Quakers, &c. Printed, 1699. p. 5.

Signed by

Richard Ashby,
Thomas Bonnet,
John Hubbard,

John Fiddeman,
Daniel Phillips,
Thomas Buckingham,

I re

I remember, that in the Year 1660, upon the Restoration, the Quakers, to Ingratiate themselves into the Favour of the Government, wrote a Book against the Presbyterians, Independents and Anabaptists, thus Entitled, *Truth's Character of Professors, and their Teachers; whereby their Hypocrisie, and Deceit, their Folly and Flatteries are manifest, to their Shame and Confusion of Face.* Subscribed by William Caton, where, in p. 15. are these Words,

Viz. 'Must the Weapons that they [i. e. Presbyterians, Independents, Anabaptists] have been forming against others [i. e. Quakers] must they be turned into their own Bowels, and must the like Prejudice they have sought to beget in others against the Innocent [Quakers] be begotten in others against them? And, as they have done, and would have had others to have done unto the Innocent, even so must they be done unto; and must not now the same Measure be met unto them, that they have measured unto others? Even by such [i. e. Quakers] as will have no more Pity in their Hearts towards them, than they have had towards the Innocent: And, what? Must not Jealousie be stirred up in the Powers of the Earth against them, as they have stirred up Jealousie in the Powers of the Earth against others? And as they have sought to make others Ridiculous, even so shall they become Contemptible in the Eyes of those, which they by their Flatteries fawn'd upon.

Thus we see the Retaliating Spirit of Quakerism against the Presbyterians, Independents, and Anabaptists, notwithstanding their own Cruel, Cursed, Seditious and Rebellious Principles, and Antimagistral Doctrine in several of the fore-mentioned Instances, upon which I shall proceed to make some Remarks, and so dismiss this Section.

But, first, give me leave to halt a little by the way, viz. I well remember a Saying of our Saviour, *Matth. 7. 2. With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.* And, *Luke 6. 38. Good measure, pressed down, and shaken together, and running over, shall Men give into your bosom, for with the same measure that ye mete withall, it shall be measured to you again.* And, forasmuch, as no People since Noah's Flood were ever guilty of so much base Flattery, Fawning, and restless Endeavours, to render their Opponents both Ridiculous and Contemptible in the Eyes of others; thus, therefore, (and that by their own Rule) must the Weapons that they have been forming against others be turned into their own Bowels, and the like Prejudice they have sought to beget in others against the Innocent, must (by way of Retaliation) be begotten in others against them. And as they have done, and as they would have had others to have done unto the Innocent, even so must they be done unto. (*Amen, say I.*) What? Must not Jealousie be stirred up in the Powers of the Earth against them, as they have stirred up Jealousie in the Powers of the Earth against others? [Witness, their Indicting Mr. Keith, Mr. Bud, my self, and others.] And as they have sought to make others Ridiculous, even so (say I) shall they become Contemptible in the Eyes of those, which they by their Flatteries have fawn'd upon, who may for a Season suffer them, for some Politick Reasons.

Thus have I followed them in their own beaten Path; for have they not call'd our Kings and Queens, Apostates, Spiritual Egyptians, and such as dote upon Earthly Kings, Traytors against Christ? Have they not told us, That all Kings and Emperors sprung up in the Night among the Anti-Christ? Have they not told us, That our Parliaments, who are chosen by most Voices, are not like to Act for God, or the Good of the People: And that we have been in great Blindness, in Contending for Parliaments chosen by most Voices? See this, and much more, both in Part IV. p. 360, 361. and in the foregoing Instances. Have they not said, That 'twas a nasty dirty thing, once to mention a *House of Lords*? Have they not called our Bishops, Monsters; our Ministers, Witches, Devils, Gormandizing Priests? &c. See Part IV. *Introd.* Have they not called Mr. Keith, my self, and others that have left them, Judas's, Beasts, Dogs, Wolves, Apostates, worse than *Francis Spira*; yea, Devils Incarnate, Enemies of all Righteousness, Sons of Belial, Children of the Devil, Grinning Dogs, Barking Dogs, the Devil's Porters, Vassals of Hell, Bond-slaves of the Devil, Cursed Serpents, Devil-driven Dungy-Gods, Atheists, Papists, Runnagates, Vagabonds, Heathens? &c. See the *Introduction* to my Book, *News from New Rome*, &c. Where I have set forth above a hundred of Base, Scurrilous and Contemptible Names, given to me and others, with a design to render us Ridiculous, and indeed themselves no Christians, and that by their own Rule; for thus (says Father Penn) in his *Address to Protestants*, p. 242. Printed 1679, viz. *Men that are angry for God, Passionate for Christ, that call Names for Religion, and Persecute for Faith, may tell us they are Christians if they will, but no body would know them to be such by their Fruits; to be sure they are no Christians of Christ's making.* Thus do they contradict their Doctrine, by their continued Practice, as I shall make more fully appear (if ever I see Cause for a short Appendix to this Folio) than ever I have yet done. Especially from that Passage in Mr. Cockson's Book, *Quakerism Dissected*, &c. p. 50. Numb. 8. viz. *That there are no Hypocrites in the True Church*, Quoted from Richard Farnsworth's Book, *A Rod*, &c. And Hypocritically Answered by John Whiting, in his Book, *The Re-er Corred*, &c. p. 79. with some other Places there-

in. But that's not my present Business; so begging my Reader's Pardon for this Digression, I now proceed to some brief Remarks on the foregoing ten Instances.

Some Remarks on the QUAKERS Bloody Principles, and deep Hypocrisies:

First, By the first Instance, you see they fairly confess, That they were raised up to **Overtuen the World**; by the second and third, you may see the Means they used to Effect this Design, by Instigating the then Government, either to Slay or Banish all the Clergy, and to cut down both Judges and Justices, Lawyers and Constables; and lest any should think they speak Figuratively, they tell you plainly, their Meaning was even by the Power, or Instrument, that cut down and Executed *K. Charles I.* which was not a Spiritual Sword, but a Bloody Ax, exercised by a sort of Bloody Rebels. In the fourth, you see how they Glory in the Murder of that Excellent Prince, call him Traytor, Proclaimed Traytor, Common Enemy, with no other Title than *Charles Stewart, Charles Stewart*. But by the fifth, you see they begin with **Dear Friend, Oliver Cromwell**, acknowledging his Protectorship in divers of their Letters of Council and Advice, and sometimes Noble *Oliver*: But pray observe the tenth Instance, that unfolds their Hypocrisie, in 5, 6, 7, 8, 9. and therefore, take it a little enlarged, p. 3, 4. *viz.* And, now, because several of you, who are most concerned in this Government, are not acquainted with our Principles and Practices, neither have known our Principles, and Innocency, and Sufferings.——And that no Prejudice be let into your Minds from others Words, which proceed from Malice, Envy and Hatred, and not from any just Ground they have against us.——We do therefore declare, &c. as in the tenth Instance, Signed by twelve. **Remark**, It is to be noted, That this Declaration of *G. Fox, &c.* was delivered to the King the very next Month after he came in; so early were they in their facing about; and also that at the first reading of this Declaration among the Quakers in Manuscript, they had writ, that they were **his Loyal Subjects**, and that they had suffered much, as himself had done. Which words *Edward Billing* told them he deny'd; and that, if they put it forth in the Name of the Quakers, he would Print against it, tho' it cost him his Life; whereupon those words, **Loyal Subjects**, were left out, and the Book put forth in the Name of *George Fox*, and eleven more in their Unity who subscrib'd it. Secondly, Note, that this *Fox*, but the Year before, wrote against all Kings, as you have it, Part IV, p. 259, 260. Declaring them Traytors against Christ, who cry'd for an Earthly King, for all Kings and Emperors, (said he) sprung up in the Night, since the Apostles Days among the Anti-Christ; we know (said he) That these Kings are the **Spiritual Egyptians**. Do you read (says he) That there were any Kings since the Days of the Apostles, but among the Apostate Christians? Mark, Are they not in their own Judgment become Apostates? For now, they say, they Love, Own, and Honour an Earthly King. What? Thus alter and change in a Years time, and yet their Principles the same? Oh! deep Hypocrisie. But,

Again, See their Declaration by *George Fox, George Whitehead*, and their Party, the same Year, 1660, *viz.* All Bloody Principles and Practices we do utterly deny, with all outward Wars, and Fighting with outward Weapons, for any End, or under what Pretence soever. See Part II. p. 73, more at large.

Remark. But after all, *George Fox*, their Founder, and *Edward Burrough* their Prophet, their *Boanerges* undertake to Direct and Principle *Oliver, Richard* his Son, their Officers and Soldiers, what to do, and how to fight, *viz.* That they should go forth with free and willing Hearts, and not stop till they come at **Rome**, and blames them for turning out, and charges them not to turn out Sober Men and true Hearts out of their Army, and to require the **Blood** that hath been Shed in the Inquisition of **Spain and Rome**. And that the Quakers were some of those true Hearts, appears by those other Words of *George Fox's* Expostulating, why such as feared God, and trembled at his Word, should be put out of the Army, which might have been a Blessing to the Lord in their Generation: And in p. 3. of the same Declaration last mention'd, they say thus, *viz.* So those that use any Weapon to fight for Christ, or for the Establishing his Kingdom or Government; both the Spirit, Principles, and Practices, in that we deny.

Remark. Yet these same Men, *viz.* *Fox* and *Burrough* would, that the Officers and Soldiers should have set up their Standard a-top of **Rome**, and have sent for the Turk's Idol, pluck'd up Idolatry, and cry'd up Christ the only King. Again, see the Quakers Plea, 1661, p. 7. How peaceable the Quakers are, and have always been, *viz.* No better Testimony can be given of us and our Peaceableness, and that we shall not Plot nor Rebel against the King, than Experience it self. Experience is the best Witness, that we are Peaceable; and free from **Plotting and Rebellion**; for we have always been so since we were a People, both before and since the King came in, &c.

Remark.

Remark. These Peaceable Men, not only approv'd of what the Army did against the King and his Party, but would have had them to continue *Quakers* in the Army, and Enterprize the Subduing of *Spain*, and the *Pope*, and the *Turk*, and to invite all Christians upon Earth, that are against the *Pope*, to take part with them; and they promis'd the Protector, that if he would have owned them, that they would own him in the Face of all his Enemies: *Counsel and Advice*, p. 7. And *Francis Howgill* says, *It was a good thing that the Parliament Overthrew King Charles I. And that it is no Rebellion to call away* [by which he means to *Depose*] *those in Power, that perform not their Trust for the Good of the People. An Information, and also Advice*, p. 3, 6. Again, *George Fox*, &c. say to the King and Council, after the raising the Fifth Monarchy-Men, p. 2. *And, now, that we should be reckoned amongst a People, whose Principle is to Fight. And avenge themselves, which astonishes all that know it. I believe your own Consciences tell you, that we are harmless, and would do you no harm, but wish your Good, &c. It's known, that those you have numbered us amongst, never denied the bearing of a Sword, nor outward Weapons; but whose Principle is to Avenge themselves.*

Remark. Could any People declare themselves more for Fighting than they did? How should *Oliver* keep his Crown, but by Fighting? How did he get it, but by Fighting? How should the Army set up their Standard a-top of *Rome*, but by Fighting? How require the Blood that had been shed in the *Inquisition*, but by Fighting? In short, What should Men do with Swords, but to Fight? And yet they were not only to wear their Swords, but to cut down Idolaters with them, and their Sword was to be the Sword of the Lord in their Hands. And *Edward Burrough* is exprefs for Avengeing the Blood of the Guiltless through all the Dominions of the *Pope*, and Exhorts the Army to do this, going forth in their (the *Quakers*) Spirit. How then dare these Men Appeal to the King and Councils Conscience, that they are Harmless, and would do them no Harm; when they not only approve of what was done in the late War, but offered their Service to *Oliver*, (besides their many Encouragements) to own him (if he would own them) against all his Enemies; and they now tell us, their Principles are the same they were then, and that in every Respect?

But, notwithstanding all that *Burrough* and *Fox* had wrote in Justification of the *Parliament*'s Cause against the King, as in the Instances above; yet at the King's coming in, May, 1660. Then *Edward Burroughs* writes in his Book, *A Visitation*, &c. p. 12. Saying,

In the beginning there were but one sort of People that were in Capacity to Raise and Prosecute War against the King, and upon such there is Guilt to be charged in the sight of God; who have forgone their Principles, and been Deceitful both to God and Men. And as for us, who are called Quakers, we are clear from the Guilt of all his Sufferings.

Remark. The Grand Hypocrisie of this their Prophet to turn thus round about, whilst yet one of the Chief, with their Founder *Fox*, &c. who Curs'd the Royal Family to the Pit of Hell, to be Enslaved by the Devil for ever. (as above noted); that blamed *Oliver Cromwell*, &c. for putting out of the Army, Honest, Godly Men, and true Hearts, boasting, that the Army could put one against seven Men; and that Thousands of them had gone in the Front, and were in the Heat of the Battle, encouraging the Army, not only against the Royalists, but to subdue *Rome, Italy, Spain, France, Germany*, and the *Turk's Dominion*. And in *Burroughs* Instruction to the English Army, in and about *Dunkirk*, thus; *And that there be no more a looking back, till you have visited Rome, and Avenge'd the Blood of the Guiltless through all the Dominions of the Pope, Italy and Spain; and it would be your Honour. What are these poor Islands that you have run through, in comparison of Christendom, in which Idolatry abounds; wherefore hew down the Tops, strike at the Branches, that the Art may be laid at the Root of the Trees; that your Sword, and the Sword of the Lord may neither leave Root nor Branch of Idolatry, your Sword is to be lifted up against them.* But again, see their Declaration, p. 6. Subscribed by *George Fox*, *Richard Hubberthorn*, *John Stubbs*, *Francis Howgill*, *Sam. Fisher*, *Ger. Roberts*, and others, where they tell the King, *That they have suffered all along, because they would not take up a Carnal Weapon to Fight withall against any; and are thus made a Prey upon, because (say they) we are the innocent Lambs of Christ, and cannot avenge our selves, Q. Vm. p. 9, 10. And in the Postscript, and all Wars (say they) and Fightings with Carnal Weapons, we do deny, &c.*

Remark. And yet but a Year or two before, confessed, that thousands of them went in the Front of the Army, and blamed the Army for turning honest Men out, only for wearing their *Hats, Ties, Shou*, and the like; boasting of one *Quaker* to be better than seven other Men, that thousands of them were in their Front in the Heat of the Battle. Oh! these Self contradictions, I am weary to write them, and my Reader will be tyred to read them; this too and fro Practice, this to day, that to morrow, are no Signs of steady Principles; but fitted Ambo-Dexter-like, to suit the Compass of all Occasions: Well might *George Fox* say, in his Answer to the Papists; *That neither Papists nor Protestants, nor Apostates, nor the*

Sons of Adam, nor the Devil himself, know either Head or Foot of the Quakers Principles; which is the truest Passage that ever I read of his in my whole time, and yet they are unchangeable, (if we will believe them) and infallible; the same in Principle, yesterday, to day, and for ay: Altho' by Practice they contradict every Principle they hold, except that of Lace and Ribbands. And this I think I can make appear, nay, in Doctrine too; so that no Man can tell what Principles they hold: But, (say I) the more dangerous, until they frankly make an honest Distinction, by an Ingenuous Retraction of the one sort, which they cannot justify, of which I have no Hopes or Expectation; for in all my reading of their Books for this fifty Years, as I never found one of them make Publick Confession of their Sins (either in their Meetings for Worship, or in their Books of Devotion) or ask Pardon for the sake of Jesus Christ; so do I solemnly declare to all the World, that I do not remember to have read in any of their Books (and yet I have many of their Death-bed Speeches by me) so much as this one Passage, *Lord, have Mercy upon me*; how can we expect, that they should acknowledge their Trespases against Mankind, whom they have most grossly Defamed; let them then see the Humility of the Royal Prophet David, and learn.

Now for a Conclusion to these Remarks, I shall only add the Testimony of another of their Prophets, to confirm Burroughs Doctrine, that the Sword of *Oliver Cromwell* was the Sword of the Lord, and that the Unity of the Quakers stood in, and agreed with War and Blood-shed, and that by their Ancient Principles. See *George Roff's Book, The Righteousness of God, &c.* p. 11. viz.

'To thee, *Oliver Cromwell*, Thus saith the Lord, I chose thee among the Thousands of the Nation, to Execute my Wrath upon my Enemies, and gave them to thy Swords with which I fought, for the Zeal of my own Name, and gave thee the Enemies of my own Seed, to be a Curse, and a Reproach for ever; and made thee an Instrument against them (i. e. the Royal Family) and many have I cut down by my Sword in thy hand, that my Wrath may be Executed upon them to the uttermost, &c.

George Roffe.

Here the Lord is represented, Fighting with *Oliver's* Sword against God's Enemies, and who they were in the Quakers Esteem, *Edward Burroughs* makes out (in his *Trumpet of the Lord Sounded, &c.* Printed 1656. p. 9. but left out in his Works.) I think here is Justification sufficient of the late Wars, enough to make *George Whitehead, &c.* blush, and be ashamed, especially when they come near the *Parliament House*; and instead of impudently asking Favours, down on their Knees and beg Pardon for their Seditious Doctrine, once pardoned by the Act of Oblivion; but being afresh Re-asserted, there's need of another Act, which I presume will never be granted, unless they first Condemn their Seditious Doctrine, and Treasonable Principles. See *Jf. Pennington's Book to the Parliament, the Army, and all the Well-affected in the Nation to the good old Cause.* Printed 1659. p. 1.

S E C T. XXXIV.

Shews, Their Indicting Francis Bugg at the Old Bailey, London, with other Signs of Persecution. A Letter to John Fiddiman. Authorities for confronting them in their Meetings. The Bristol QUAKERS Conspiracy against Francis Bugg. A Letter to John Wall. Athanasius his Apology, for fleeing from Alexandria. Henry Pickworth, a Quaker-Author, ravishing a Woman; his Writing like his Morals. Fox and five Quakers more proved Guilty of affirming That for Truth, which they knew to be a Lye.

I Purposed next, to proceed to the History of the QUAKERS Persecution in *Pensilvania*, but on second Thoughts, I conceive it proper to mention something of their Prosecution against my self, which I may justly call Persecution, and it may be a necessary Introduction to that of *Pensilvania*.

I. I shall not now mention their bitter Words and scurrilous Language they have given to me, and others that have left them, which is Persecution of the Tongue.

II. Nor shall I enlarge much on their Indicting me at the *Old Bailey, London*, when they gave five Pounds for drawing the Indictment, and offered Twenty Pounds to get my Books burnt, which they seized and carried to a Quakers House; tho' by the assistance of *Collonel Golding*, a Member of Parliament I had them again, and was acquitted of the Indictment by the Grand

Grand Jury, who brought it in *Ignoramus*, to the great Mortification of the Quakers, Nine of whom there waited to see the Issue of the Tryal, who upon my being acquitted went away with Sorrow enough, and all for printing my Book, *New Rome Arraigned*, and out of her own Mouth condemn'd, &c. without Licensing the same, notwithstanding it was their own frequent Practice; then, before and since, to print their Books unlicensed; of which Indictment I took a Copy out of Court in Latin, which cost Nine Shillings; a Brief Account thereof I have printed in Part II. pag. 76, 77. with Arguments how they thereby contradicted their Ancient Principles, but that's no new thing with them.

III. Nor shall I here enumerate their Cruelty, and Inhuman Usages I have met withal at the several Meetings I have been at to provoke them to Publick Conferences, and which their continual Clamours against me, as that I wrote Lyes, Forgeries, False Quotations, &c. made it highly necessary for me to appear, giving them thereby an Opportunity to defend themselves, and to disprove my Writings, but (except at *Sleaford* in *Lincolnshire*, August 25. 1701, where I had a Conference with *Hen. Pickworth*, and proved my several Charges so effectual, that the Magistrates there ordered their Books to be Publickly burnt at the Market-Cross;) I could, except before excepted, never get one; which is both an Argument and plain Demonstration, that they know I do not wrong them, notwithstanding their frequent Clamours, that what I write are Lyes, Forgeries, False Quotations, &c.

IV. So that the chief Things that I shall here Note are these, *First*, by a Letter to *John Fiddiman*, one of their Preachers at *Norwich*, for a Conference, which for Substance is the same with those I have at several times wrote to the Quakers at *Nottingham*, *Wimbor* in *Oxfordshire*, *Bristol*, *Colchester*, *Oxford*, *Wimham* in *Essex*, *Woodbridge* in *Cambridgeshire*, and many other Places. *Secondly*, My Authority both from Scripture, and the Quakers own Books; if their Books were to them binding, and thereby the Reasons, why I was forc'd to leave *Bristol* so speedily as I did, of which I have heard since they so much boast; and of these in their Order.

First, my Letter to John Fiddiman and his Brethren, July 31. 1704.

Friend John, &c.

YOU have seen my Charge in my Printed Paper, i. e. *A Christian Invitation*, &c. and I hope you have consider'd of it; I now let you know that I am ready to give you a meeting for a Friendly Conference, according to the Purport of it, [viz. to prove *First*, That the QUAKERS deny the Scriptures, &c. 2. That they exalt their own Sayings above them. 3. That they deny the Ever Blessed Trinity. 4. That they deny Jesus to be Christ the Son of God. 5. That they deny, and reject the Sacred Ordinances of Our Saviour, viz. Baptism with Water, and the Lord's Supper with Bread and Wine. 6. That they undervalue the Death and Sufferings of Our Saviour, and exalt their own Sufferings as greater and more unjust.] But yesterday, when I was in your Meeting, I found you so startled at my proposing a few necessary Questions, that I conclude, you are conscious to yourselves, that you hold such gross Errors, as by me and others have been, and are charged upon you, and that thereupon you will refuse a Conference: For *John*, if it were not so, all the World know how ready you would be to give your Antagonists Meetings for Disputations: And therefore, *John*, if you do refuse to give me a Meeting for a Publick Conference, and thereby your selves an Opportunity to disprove my Writings, you must be contented to lie under my Charge, as Self-condemn'd Hereicks.

Why then do you thus deceive the People by your Publick Preaching, in order to decoy them? For there you seem to hold forth Jesus Christ, and the Scriptures as Holy Records, but when you have caught any Profelytes, then by your Books, you teach them, That Jesus of *Nazareth*, who Suffered at *Jerusalem*, was not Christ the Son of God, and that the Scriptures are Death, Dust, Serpent's Meat, Beastly Ware, an Idol, &c. These things, *John*, I offer to prove upon you, if you will give me the Opportunity. O ye Hypocrites! Cease from this your Double-dealing, be plain, and appear what you are; take off your Mask, and walk no longer under Disguise. You tell the World in some of your Books, that you are ready to prove every Religious Point you hold, by the Scriptures, but mean not a word of it; you know, you cannot, and that makes you thus Shuffle, and be thus Timorous and Fearful: What then signifie all your late *Positions* to the Parliament? What signifie all your late Sham-defences; Your Papers, call'd, *The Christianity of the People*, call'd Quakers; even nothing, *John*, but to discover your deep Hypocrisy? What signifie all your Pretences in Print, of your Willingness to come to the Test? and to prove what you hold by the Scriptures, when you never intend it; nay, when you never do mean it, when you know you cannot, nay, when you know you dare not once venture at it (except once at *Sleaford*, where your Books were burnt by the Order of the Magistrates there.) Is not this, *John*, deep Hypocrisy?

What, are your Faces made of Brass, and your Fore-heads lined with Case-hardened Steel? That you cannot Blush, that you cannot be at all Ashamed, when you stand thus Confuted? O ye grand Hypocrites! let Shame and Confusion cover your Faces, as with a Mantle: What? have you nothing but Impudence to support you, and Hypocrisy to defend you? For you are plainly seen to be wholly void of Sincerity, and the Reverse to all Christianity, in all your Mock-offers; and how secure soever you think your selves, you are too many times discovered, and the Sense thereof cannot but lie upon you, to your great Mortification, and will gnaw on your Consciences, and be as a never-dying Worm, until you repent and forsake these your Cobweb Subterfuges. Therefore repent of your hard Speeches, your Contempt of the Holy Scriptures, your Neglect of Christ's Ordinances, and your Infidelity, whereby you are become a Scandal, not only to Christianity, but to the Christian Government. What? are you wholly given up to Stubbornness? Will you not Retract your Errors, when thus made evidently appear to you? When thus laid before you out of your most Authentick Authors, from plain and irresistible Matter of Fact? O ye Hypocrites! you exceed your Fore-fathers the Pharisees of old: And so I conclude, your Friend, tho' I tell you the Truth,

Francis Bugg.

The Answer by the Messenger that carried it, was only this; Tell him that I have read enough of his Writing already.

Secondly, My Authority from Scripture, and the QUAKERS Books.

1. 1 Pet. 3. 15. Be ready always to give an Answer to every Man that asketh you a Reason, of the Hope that is in you, with Meekness and Fear.

2. That Religion (saith Father Penn) that is too tender to be examined is unsound. Address to Protestants, p. 143.

3. We believe (says Edward Burroughs) That to reprove false Opinions, and unsound Doctrines and Principles, seeking to convince those that oppose themselves by Exhortations and sound Reproofs, by Words or Writing, is no Breach of the Peace. Truth's Principles, &c. Sign'd by Six, each Quakers a-part. p. 46.

4. Let no Law be (said Fox to the Parliament) but that Man may ask Man a Question, either going to, coming from, or in the Steeple-house; if it be a free Nation, let it be free; let none have the Name of a Minister, but such as are able to satisfy all Doubts, and all Questions, and to convince and stop the Mouths of all Gain-sayers and Opposers: And let them not be such, as call so the Magistrates to send to Prison for asking a Question, like the Jews, that cried out, Help Men of Israel, for these are the Men that turn the World up-side-down. To the Parliament of the Commonwealth of England, 59 Particulars, &c. by George Fox.

Thus you see (as I have shewed in the last Section) that the Quakers Writings, tho' given forth (as they pretend) by the Moving of the Eternal Spirit of God, yea, of greater Authority than the Scriptures, yet they grow out of Fashion with them, they can set no Measures to them, for as Times turn, so do they: For when I propos'd some Questions to the Quakers in their Meeting at Oxford, May 4, 1704, and urged these Authorities of their Founder Fox, and their Prophet Burroughs, and their Great Man Penn, and told them of their ancient Practice, of Disturbing Churches, &c. O (said they) That was before the Act of Toleration. When I propos'd Questions to them at Wym, they presently sent for a Constable, and when I propos'd but one single Question to their Speaker in their Meeting at Norwich, Sept 29, 1706, and asked him but this single Question, after they had done Preaching and Praying, viz. Do you own the Ninth Commandment? they thrust me out with great Violence, went the same Day for a Justice's Warrant, as at large is shewed, Part III. Sect. IV. p. 186, 187. So that by their own Rule, their Religion is Unsound that will not abide Examination, that since the Act of Toleration, 'tis with them a Breach of the Peace to Reprove False Opinions, and Unsound Doctrines; this is a making void their Truth's Principles: Thus wavering is their Truth, and uncertain are their Principles; for that which they gave out before the granting the Act of Toleration as Truth's Principles, they, since the said Act was granted, make void by Truths, I mean their Practice. But let them remember Fox's Doctrine, that they do not deserve the Name of a Minister of Christ, since they can neither Answer Questions, nor Resolve Doubts; and that they are the very Men against whom they Wrote, who now call out to the Magistrate, to send to Prison for asking a Question, like the Jews, who cried out, Help Men of Israel. Sic mutantur.

Thirdly,

Thirdly, My Reasons, why I left Bristol so soon, with the Occasion.

As I have already hinted, I went to the Quakers Meeting (having first leave granted by the Worshipful the Vice-Chancellor) May the 4th, 1704, where proposing some Questions, they call'd me Serpent, told me I disturb'd their Meeting; I reminded them of their Ancient Practice, in Disturbing Churches, and, that, if they would now condemn that their Ancient Practice, I and my Friends (for there was with me Doctor Barron of Balsel Colledge, who spake to them very much to the Purpose, and some other Fellows of Colledges) would presently withdraw. Their Answer was (as I have observed) That was before the Act of Toleration; they sent for the Constable, who accordingly came, and when he understood that there was neither Preaching, Praying, Reading, or Singing, and that I and my Friends gave no Occasion of Disturbance, he did not offer to meddle with me, nor did I value what he could have done, having leave, as abovesaid; so after about an Hours Discourse, pressing them to defend themselves from the Dint of my Charge, gave them my Printed Paper, *A Christian Invitation to a Friendly Conference*, &c. and so left them. And May the 7th, 1707, I wrote a Letter to their Chief Speaker, one Nichols, much like that to John Fiddiman, before recited, which for brevity sake I here omit, but the said John Nichols refused to receive it.

The next Day, being the 8th, I set forward for Bristol, and in my Journey I lodg'd at Tedbury, where the next Day Mr. Webb, an Acquaintance of mine, went with me to the King and Queen's-head, where we sent for one Morten an ancient Quaker, read to him my Printed Paper, *A Christian Invitation*, &c. containing my Charge; and after some Discourse, he asked me where I lived, I told him at Mildenhall in Suffolk, he said he formerly Traded at Sturbech-Fair, and at Bury St. Edmunds. He asked me, if I did not then deal with him, I told him possibly I might, then (said he) I will make thee prove Payment; but whether he spake in Jest or in Earnest, I will not determine, but by the Proceedings of the Bristol Quakers, I have some reason to think the latter, as anon you will hear; but I feared him not, for the Statute of Limitation cut off such After-Claims; so after much Discourse he left us. The Paper I read I left with Mr. Webb, and as I came back I left the same Challenge for the Quakers of Gloucester, Wisney, Sedbury, and other Towns, but not a Quaker did dare to venture at a Publick Conference.

On the 10th of the same I reached Bristol, where, after I had set up my Horse, and refreshed my self, I went into the City (having five Weeks before sent to Benjamin Coole, *A Christian Invitation*, &c. but could hear nothing of it). I then went to some of the Ministers, who all consented, that a Conference would be very necessary, but they told me that the Quakers would hardly consent to it; however, I was resolved, if they thought it meet, to try them. Accordingly, the Reverend Mr. Arthur Bedford and I, on the 12th went to the House of Benjamin Coole, found him at home, who, at our first Meeting knowing me (and having five Weeks before received my Printed Paper, containing my Charge) and my Business, treated me very disdainfully; but after his Fit of Anger and Passion was over, Coole became cool. I told him, that I came to desire a Conference pursuant to my Printed Paper I sent him; for, (said I) it is generally reported here, as well as in other places, that what I write are Lies, Forgeries, False Quotations, &c. And, if so, I am willing to give you the Opportunity to make it so appear, by a Publick Conference in the Face of the World; no (said he) the Mob are not skill'd in Disputes, it will but beget Animosities, and breed Feudes; therefore I shall not meddle with Publick Conferences. I told him, then let us chuse twenty of a side, that were able to judge between us; no (said he) I will not meddle. I at last condescended to three of a side, no, nothing I said could prevail with him; and tho' Mr. Bedford used all the Arguments he could, yet nothing could prevail with him, and so we parted. Tho' to give him his due, after his Passion was over, he treated us Civilly with a Bottle or two of good Ale, and Tobacco.

On Sunday the 14th I went to their Publick Meeting in Bristol, where, after several Preachments, and their Meeting concluded, I step'd upon a Form, and told them I was come above an hundred Miles to offer them a Publick Conference, to prove the Truth of what I write, since 'tis reported I write Lies, &c. but was thrust down; I up again, they thrust me down again; so then I threw my said *Christian Invitation*, containing my six-fold Charge amongst them; they took it up, and several, both Quakers, and some not Quakers, who came in as Spectators; so that in their Meeting I gave away about eight or ten of those *Christian Invitations*, &c. Or Second Bomb thrown into the Quakers Camp, &c. But going into the Street, there is a long narrow Cloyster, where the young Quakers did punch and thrust me so violently, sometimes against one Wall, and sometimes 'other, that I was in great danger of Mischief; at length (to do them Justice) an ancient Quaker bad them let me alone, the Man (said he) does you no harm. So that I got safely into the Street without much harm.

And

And when I gat into the Street, I gave away to the People, going this way and that way, from their several Churches, of the said *Christian Invitations*, *Fox's Wills*, the *Character of the Quakers*, *Vox populi*, and other little Books, about 200, the People crying Shame of the Quakers, in not defending themselves; and when I came at my Inn, the Coffee-house-keepers sent for more; so that the whole City was set on a Flame. In the Afternoon I met with *John Wall*, who told me, he had a mind to speak with me; I told him where I lodg'd; I know, (said he) where thou lodgest; in the Evening there came to me a young Man a Quaker, who had been Educated in that way from his Youth up, who said, *Friend Bugg*, our Friends have all along told us, that what you write were all Lies, Forgeries, and False Quotations, but I now see they are not able to make the same appear, and until they do, I am resolved never more to come to their Meetings. I told him then he must never more go to them; for (said I) they cannot, nay, they know they cannot; so I gave him several Books, with some Advice and Counsel. And soon after I had a Letter sent me from a Minister of that City, that he was come to Church, and left the Quakers, and was a great Thorn in their Sides, disputing with them, and defending the Truths of Christianity.

But by and by, News came to me, that *John Wall* designed to Arrest me in the Morning; this, I confess put me upon a Consideration what to do, for I being 150 Miles off, I did not know but he might lay 1000 *l.* Action upon me, and I being a Stranger, it might be hard to get Bayl, tho' I knew I did not owe him a Penny; and if I could, to manage a Suit at Law so far off home, it would be very chargeable; and I knew their Malice was such (I having touch'd their tender Part, as *Erasmus* once said of the Monks) that they would do me the utmost Mischief they could; and, besides, the same Friend that gave me this Intelligence, told me, that they once did the like before, and put the Man in Prison. I told him that I saw *John Wall* at *Foster's* Coffee-house the Friday before, that he said nothing to me, that I walked Publickly up and down their City four or five Days, and nothing thereof appeared; ay, (but, said he) you have so needled them, by going to their Meeting, and giving them such a heavy Charge in your *Christian Invitation*, &c. And besides your dispersing so many of them, and other Papers, that they are desperately mad against you, and if they can do you any Mischief they will, or put you to any Charge or Trouble; therefore look to your self, for 'tis certain they design to Arrest you to morrow.

Now my Service being over, I began to consult, what to do, and soon resolv'd to be gone early in the Morning; so I paid my Reckoning over Night, got up betimes in the Morning and walked away on foot out of the Liberty of the City to an Ale-house, where the Hostler ordered me, and soon after he followed me with my Boots, Coat, and Portmantua. And so I escaped their Malice; since which, I have been told by several, how the Quakers boast, that they made me fly from Bristol, which is the occasion which makes me thus particular in this Relation; well, when I came to London I wrote to *John Wall* the following Letter, and from that day to this, I never heard a Syllable from him (which had I ow'd him any thing, as he knew I did not, no doubt but I should.) A Copy thereof Followeth, viz.

John Wall,

I Understand [by a Letter I received from a Friend afterwards] that you were at my Lodging in Bristol, after I came away, as also your Design; when I saw you in Bristol I did intend to stay longer, but my Business being done, and no hopes of a Conference, I thought it not worth the while to stay at Charges. But as to your Design, take your Advantage; I am now going to *Mildenhall* in *Suffolk*, and am willing to give you a Tryal there, [but not at Bristol.] First, You know, *John*, it is about 14 Years since we dealt together; and *John*, you know that I, soon after we Accounted, sent you a Parcel of *Norwich* Stuffs, which Ballanced our Accounts to a Penny, which was our way of Trade, by Exchanging Goods for Goods; this, *John*, you know. Indeed I saw you once in London since, about four or five Years since, and you then were harping upon the same String; but I then offered you to go before a Magistrate, and I would Depose upon Oath, I do not owe you any thing, on condition, that you will take your Solemn Affirmation in the Presence of Almighty God that I do. You know, *John*, that you declined this Decision, and seemed fully satisfied; neither are the Quakers so slack in demanding their Dues. I would they were as quick to pay me what they owe me. This puts me in mind of your Friend *Morven* of *Tedbury*, who asked me, if I had Traded with him, if so (said he) I will make you prove Payment; but I knew your Design, and as well avoided it. But I value not your Malice, the Law is my Protection, and to that I'll appeal, and ask no Favour at your Hands. I walked up and down in Bristol four Days, and I saw you in *Foster's* Coffee-house on Friday, where you wrote a Note, and you said nothing to me, tho' you told me on Sunday, after I had been at your Meeting, that you knew where I lodg'd, and of my being with *Benjamin Coole*; yet all was well, until I disturb'd your

‘your Patience in the Forenoon. Meeting on Sunday, by throwing a Bomb amongst you, for
 ‘that to me it plainly appears to be a Fruit which naturally grows on the Tree of Quakerism;
 ‘this is all from me,

Francis Bugg.

London, May the 29th. 1704.

This is the Substance of the Letter I sent him from London, after my Return from Bristol, and never heard a word from him since, to this 20th Day of November, 1708. So that I agree with Solomon, Prov. 27. 4. *Wrath is Cruel, and Anger is Outragious, but who can stand before Envy?*

This puts me in mind of Constantius's Letter to the People of Alexandria, upon Athanasius his Escape from their Rage, and the Fury of the Arians. See the Second Vol. of Dr. Cave, p. 144. Wherein the said Emperor calls him a Cheat, Impostor, one broke loose from Hell, who by Tricks deceives the People, guilty of notorious Villanies, such as ten of his Deaths could not expiate, durst not abide a legal Tryal, but run away, for which he made an Apology, &c.

Now, tho' Dr. Cave only mentions Athanasius his Apology, yet the Reader may find it (as I have done) if he looks into the Ecclesiastical History of Socrates, Book III. Fol. 299, 300. In which my Case in some sort resembles his; I shall [to stop the Mouths of these Malicious Quakers, who boast of my avoiding their Malice, as a Fruit of Fear and Cowardise, as the Arians did of Athanasius's withdrawing himself from the Danger he was in, by the Malice of the Arians.] transcribe part of his said Apology, and the rather, because his said Apology is well warranted by the Testimony of the Holy Scriptures, and the Practice of good Men in all Ages, which take as followeth, viz.

Behold (saith Athanasius) the Lewd Practices of Wicked Persons, altho' they are privy to those heinous Offences; yet for all this, they are nothing ashamed of the Contumelies, and Cruel Tyrannies exercised against us; but charge us, in their opinion, with a foul Spot and Blemish of Infamy, for escaping the Hands of Cut-throats and Blood-suckers; yea, they bespew themselves, that they dispatch'd us not out of the way. Moreover, to the end they may stain my Credit and Estimation, they fall to accuse me of faint Courage, and Timorous Disposition. — That we should fly in such Cases, the Scriptures are on our side — they that were grieved, and far indebted unto others, gave Saul the slip, and fled unto David. — If they reproachfully charge those that hide themselves from such as seek their Lives, what have they to say, I beseech you, when they hear that Jacob fled from his Brother Esau, and that Moses, for fear of Pharaoh, conveyed himself to Midian? What have these Contentious Quarellers to say unto David, who fled from Saul, which sent his Guard out of his House to slay him, who hid himself in a Cave, counterfeited his Person, until that subtilly he had passed Abimelech the Priest, and avoided their lying in Wait for him? What Answer can these Bablers give, when they see that the great Prophet Elias, who so devoutly called upon the Name of God, and raised the Dead, was fain to hide himself from Ahab, and run away, because of the Threats of Jezebel? For it is written, how that in those Days the Sons of the Prophets being sought for, hid themselves, and through the help of Obadiab lurked in Dens. Are they ignorant also of such things as the Evangelists have written? For the Disciples fearing the Jews, stole themselves from among them. Moreover, Paul being at Damascus, and sought for by the Governor of the Country, was let down over the Wall in a Basket, and so escaped the Magistrate. Thus the Holy Scripture hath remembered the Behaviour of Holy Men. — Furthermore the Word of the Father, who in old Time spake unto Moses, hath commanded in these latter Days, when they shall Persecute you in this City, Flee unto another. — The which, when Holy Men had learned, they framed their Trade of Life agreeable thereunto. For look whatsoever the Lord commanded at that time, the same he uttered by the Mouth of his Servants; yea, before his Incarnation. And this is the way to Perfection, for Men to perform that in Deed, which the Lord commanded in Word: Wherefore the Word of God being made Man for our sakes, stick'd not to hide himself, as we commonly do, when he was sought for. And, again, to flee, to the end he might avoid the Conspiracy of the Pharisees [alias Quakers] which Persecuted him; for even as by patient Sufferance of Hunger and Thirst, and such kind of Miseries, he would shew himself to be true Man; so also by fleeing from the Face of the Adversary: — Moreover, even from the very Cradle, and Swadling-cloaths, as soon as he had taken Flesh of the Virgin, being as yet but a Child, he gave Charge unto Joseph by the Angel, saying, Arise, take the Child, together with his Mother, and flee into Egypt; for it will come to pass, that Herod will go about to seek the Life of the Child. Likewise, after the Decease of Herod, when Archelaus, the Son of Herod Reigned in his stead, it pleased him to go aside into the Parts of Nazareth. Afterwards, when he had made himself manifest to be God, and healed the wither-

ed Hand, the Pharisees went out, and took Council how they might dispatch him ; but Jesus perceiving their Conspiracy, conveyed himself from among them. Again, when he restored Lazarus to Life, from that day forth, saith the Text, they took Council how they might put him to Death ; Jesus therefore, after that time, shewed himself not openly among the Jews. The cause that moved our Saviour to fly and go aside, being laid down in the Gospel, seemed, not only to be agreeable unto Reason, but was in very deed most true ; we therefore have to conjecture, that the same, by all likelihood, happen'd to all the Saints of God : For whatsoever things are written to have chanced unto our Saviour, after the manner of Men, we have to refer the same unto all Mankind, inasmuch as he took our Nature upon him, and lively expressed in himself the human Affections of our frail Constitution, &c.

I might have transcribed much more of this excellent Apology of Athanasius, but here is enough, and more than enough to justify my withdrawing my self from the Conspiracy of the Quakers in Bristol, since a quarter of it would have been more than sufficient : But I am the more particular therein, to shew the Hearing Quakers, the Antichristian as well as Imperious and Arbitrary Government of their Leaders, who in the Reign of King Charles II. when the Conventicle-Act was in force, made this Law, viz.

That as it has been our Care and Practice from the beginning, that an open Testimony for the Lord should be born, and a Publick Standard for Truth upheld, by our open and known Meetings, against the Spirit of Persecution ; so it is our Advice and Judgment, that all Friends keep up those Publick Testimonies in their respective Places, and not Decline, Forsake, or Remove their Publick Assembly, because of Sufferings, as Clouds, Fearful, and Politick Professions have done, &c. Subscrib'd by William Penn, George Whitehead, and others, at their Yearly Meeting in London, 1675. This considered, with their Lording it over their Hearers in the Reign of K. Charles II. as set forth in my Book, *The Painted Harlot both Stript and Whipt*, &c. Shews, that their Proceedings therein is contrary to the Practice of the Saints, in all the Ages of the Church.

Churchman. Oh, Sir, where have you been all this time ? I have quite lost Alexander, and I thought I had lost you too.

Dissenter. I had some Business over the Water, and could come no sooner ; but stepping into a Coffee-house, I find the Quakers continue to reproach you, calling you Liar, Forger, and what not that is ill ; wherefore, since nothing will prevail with them, I think it's best to let them alone ; as Mr. Hicks, Mr. Faldo, the Author of the *Snake in the Grass*, and many others have done.

Churchman. I am so minded also ; but first must leave a full Testimony against both their Principles, so far as I know them, and their Practices, wherein they differ from all the Servants of God in all Ages : But as to their Railing on me, it is no News ; for I do know, and can make appear, that they will Lie and Dissemble most horribly, and affirm for Truth, that which they know to be false.

Dissenter. What ! a People that pretend to a Sinless Perfection, Infallibility, and all the Sincerity imaginable ? What ! Will they publish what they do not believe is True, and will they affirm for Truth, that which they know in their Consciences to be False ? This, if you can make it appear, as it is a high Charge, so will it prove them the same Hypocrites, Dissemblers, and Self-condemn'd Persons, that you have said them to be.

Churchman. Why ? have I not proved it in the Preface to Part I. p. xviii. and in other places ? But to Corroborate the same, I shall here mention two single Instances more, viz.

First, Henry Pickworth, the Quakers Champion, has this Passage in his Book, *A Narrative of a Charge*, &c. p. 18. Yet so Cowardly was he (Francis Bugg) as that he was not, for a pretty while after, by us to be found. However, receiving Intelligence of his being shut in an House of Office at last, the Company, great with Expectation, resolved to attend his Return ; the which at length [i. e. their waiting for me] being discovered by him, instead of the Answer expected, he forthwith took his Horse, and in great Confusion rode out of Town, &c.

What can be the Design of this, but to make the World believe, that I shut my self up to hide my self from the sight of the Quakers ? And that when I understood that the Company waited for my Return, then, and not till then, I came forth, and still so Cowardly, that I went away from them for Fear, Whip and Spur (or else what Crime is there in going to that Necessary-house to ease Nature) which is every word false, and published on purpose to render me ridiculous. And to manifest this, when I went to Steeford, I asked Henry Pickworth, whether he did believe that I went to that Necessary-house on purpose to hide my self, he was confounded. I told him, that if he would go with me to a Magistrate, I would Depose upon Oath, that I did not so much as think of the Quakers when I was there, to the best of my Remembrance, nor did I either stay there, or hide my self for fear of the Quakers, or any Man else ;

else; Provided he would take their Solemn Affirmation, that he did believe I did. He answered, no, he would not; I then told him, it was a sad thing to handle Religious Controversies at that deceitful rate: Behold then the *Quakers* great Champions, who Write and Publish what they do not believe to be true. But 'tis the less marvel, since his Morals are so like his Writings; for this is he that Ravish'd a young Woman, take a Certificate thereof, as followeth; *Henry Pickworth*, some time since took a young Woman aside into a private Place, and promised her Marriage, desiring to Lye with her; No (*said she*) I will not; upon which he forc'd her; she cried out, he stops her Mouth with a Handkerchief; when he had done, she to *Christopher Berrisford*, Esq; one of His Majesty's Justices of the Peace, for a Warrant, Swears the Rape against *Pickworth*, obtains the Warrant, has him before the said Justice, but by the Mediation of *Thomas Barns*, gets leave of the Justice to get the said *Pickworth* and the Wench together; and with much Entreaty, the said *Thomas Barns* prevails with the Wench, to take and accept of five Pounds of the said *Pickworth*; which said five Pounds the said *Pickworth* paid to the said Wench in the presence of *Thomas Barns*, who then, and there perswaded the Wench to return the said *Pickworth* Six pence to buy him a Cod-piece-point, to this I *Tho. Barns* Subscribe my Name,

Thomas Barns.

Witness to this Certificate,

Robert Ashburn,
John Perring.

And in Confirmation of this, I Dined one Day (at the Time of the Conference I had with *Pickworth* at *Sleaford*) with Justice *Berrisford*, who told me the same, and which I Printed in my *Sleaford Narrative*, p. 12. 1702. and tho' six Years since, he never deny'd the same; no marvel then that this *Quaker* Champion could Publish what he did not believe to be true. But I shall still shew, that they can Publish what they know to be false.

Secondly, In the Year 1665, there was one Mr. *Wiggan* Published a Book, Entitled, *Antichrists Strongest Hold Overturned*, &c. against the Errors of the *Quakers*, against which, *George Fox*, *Margaret Fell*, *Thomas Curwen*, *William Houlden*, *Henry Wood*, and *William Wilson* Wrote an Answer, where, in the Epistle to the Reader, they thus said, viz. But he (*John Wiggan*) hath not Paged his Book, therefore we could not quote it here. When I do affirm he Paged his Book quite through, containing 66 Pages; nor have they Paged one of their Quotations out of his, of which I have more to say, when I come to consider *Whiting's* Book, *The Restor Corrected*, &c. against Mr. *Cockson's* Book, *The Quakers Dissected*, &c. But this is enough to shew, that *Fox*, &c. can affirm for Truth what they know to be false. Thus they began with Lying, and ever since have carried it on by Hypocrisy; nay, in this *Quaker*-book, I dare engage, that there are an hundred downright Lies and false Charges. But they knew any thing would go down with the *Quakers*, and this makes them dread Publick Conferences, but woe be to such dissembling Hypocrites. And so I end this Section, and proceed to the History of their Persecution in *Pensilvania*.

S E C T. XXXV.

Shews both the QUAKERS Persecution in Pensilvania, as also their Tyrannical Reign, and Arbitrary Government in their Courts of Judicature, with their Partiality therein.

I Was once minded to have Collected out of Mr. *Keith's* Books, a Brief History of the *Quakers* Tyrannical Reign, and Arbitrary Government; together with their Persecutions, and Partial Proceedings in their Courts of Judicature. But was first minded to view Mr. *Cockson's* Book, *Rigid Quakers Cruel Persecutors*, &c. Printed, Anno 1705. Sold at the *Green Dragon* in *St. Paul's Church-Yard*, *London*. And when I had seriously perused the same, and compared great part thereof with the Tryals of Mr. *Keith*, and others, and found the same to agree, both with the Writings of Mr. *Keith*, and those Letters sent me out of *Pensilvania*, which I Printed in my Book, *News from Pensilvania*, &c. I say, when I had both examined, and considered of these things, and found Mr. *Cockson's* Brief History of the said Persecutions, and other Arbitrary and Irregular Proceedings, together with their Base Partiality; And also, that the same is better done than I can do it; for these and the like Reasons, I have resolved to Re-print that part of Mr. *Cockson's* Book, beginning p. 20. which take as followeth, in his own Words, without any Alteration or Diminution, viz.

The

The History of the QUAKERS Tyrannical Reign and Persecution in
 Pensilvania in America, Page 20.

'It is well known to all who have known *Pensilvania*, that when the *Quakers* first planted themselves there, they were the far greatest part of the Inhabitants, Mr. Penn being their Proprietary and Governour. The Magistrates were almost all *Quakers*, the Government entirely theirs, the Laws of their own Composing; even all things were manag'd just as they pleased: Only

'Our *English* Laws and *Acts of Parliament* they ridicul'd, the King's Commissioners they despis'd, and his Commissions also.

'One *Anthony Morris* a *Quaker Justice of the Peace*, by his sole Warrant Vacated the King's Commission, and procured the violent Removal of several Goods out of the King's Store-house, which were regularly seized by Verue of an Order of the Judge of the Admiralty there, and put into the Hands of the Martial for Non-payment of the King's Duty upon their Landing there. For which Violence, Complaint was made in one of their Courts, by whom the Martial was ordered to shew his Commission, which he produced, being inclosed in a Tin-Box, having the King's Picture on the Seal; which, when one *David Lloyd* a *Quaker* had received, he being then the Clerk of that Court, opened the same, and Scornfully shewed it to the People, saying, Look here, Friends, here is a Baby in a Tin-box; but do not think that we are to be frighted with Boxes and Babies. And so, by the Order of their Court, Morris's Warrant was confirm'd, the Judge of the Admiralty's Order was Over-rul'd, the King's Commission Ridicul'd, and the *Quakers* Authority advanc'd above His, and their Government declared Absolute.

'Nor was their Reverence for God's Laws any greater than for ours, as shall next appear by the Doctrines Preached by them.

'*Sam. Jennings*, formerly Governour of *West-Jersey*, Preaching at *Philadelphia*, said, That Friends were not gather'd by the Faith of Christ, as he came outwardly to die for us; But by Faith in the Power of God inwardly revealed in us: Adding, That Men may be saved without the Knowledge of Faith in Christ Crucified.

'*Tho. Lloyd* Deputy-Governour of *Pensilvania*, under Mr. P. said publicly, that Faith in Christ without us, as he Died for our Sins, and rose again, was not necessary for our Salvation.

'*John Humphrey* also Preaching, said, That he was grieved, to hear some Men say, that they expected to be justified by that Blood which was shed at Jerusalem.

'*W. Stockdale* also taught, That to Preach Faith in Christ within us, and in Christ without us, was to Preach Two Christs.

'*Tho. Fitzwater* also said, That he owned no Man Christ Jesus in Heaven, without him, but the Grace of God within him. And Praying Publickly, said, O God that died in us.

'*Rob. Young* also said, Since the Ascension of Jesus, he did not find a Christ without in all the Scriptures.

'*W. Southby*, *Tho. Lloyd*, *S. Jennings*, *John Delavall*, *Arth. Cook*, and many others, as publickly disowned the Resurrection. Some saying, That the Scripture-Resurrection was the New Birth only, others, that it immediately followed after Death.

'This Mr. V. is your Friends dearly owning the Man Christ Jesus, as you wretchedly Cant unto your Readers; *V. of B. Farth. Cor. p. 4, 5.* These are your true Sentiments, and these are the very Heresies we charge you with, which yet you so fallaciously deny in all your Writings. I say fallaciously, for you hide your true meaning, in all these your Denials from us, as the Lapwing doth her young ones, crying loudest, and making the greatest pudder, when you have drawn us farthest off therefrom.

'You have here seen the *Quakers* damnable Heresies, Preached by them in *Pensilvania*: We will next see their Cruelties in defending them, and Persecuting all those who opposed them, and that merely for opposing them.

'I will begin with Mr. *Keith*, who once had a better Opinion of them, and could not easily believe there were any of them such Blasphemers, till his own Ears had too often convinc'd him of his too Charitable Mistake of them, and now bending himself, with several other Friends, openly to oppose them: And (if possible) to convince and reclaim them, they sharply set themselves against him; and with the uttermost Rage and Malice, forthwith began to Persecute him; and to colour their Cruelties, they Indicting him for Speaking and Writing, what (as they said) tended to Sedition, and Subversion of the Government. When all they could prove, amounted to no more, than that he said of *S. Jennings*, that he had behaved himself too high and imperiously in Friends Meetings, and in Worldly Courts, *Tho. Budd* also underwent the same Indictment, and both of them were Fined five Pounds a piece; the said

S. Jennings

S. Jennings sitting on the Bench to encourage the same, contrary to an Order of their own; which was, That *he who was to receive any Benefit by the Fine, was not to sit upon the Bench while the Fine was to be debated on, and determined.* Now the said *S. J.* was at that time, General Receiver of the Fines; and out of them had his Proportion and Salary. Notwithstanding which, *Arthur Cook* (who was Chair-man when that Order was made) being then also present at this bold Breach thereof, with great Partiality and Injustice winked at it.

Thus Arbitrary, *Mr. V.* was your Friends Government in *Pensilvania.* Now, would you know this *S. J.* to whom the whole Bench was so Illegally Indulgent? Behold the Man.

This Worthy Governour, was by Profession a Taylor, but of a Temper, Brutishly Cruel, in all his Capacities. Whatever his Opinions of Fighting abroad were, at home he was a very Heitor. One of his Servants he knocked down, and brake his Cane upon him. Another, one *James Silver*, because he had reprov'd him for his Cruelty, and demanded what was his due from him, was thus barbarously Answer'd, *That he would make him creep on his Hands and Knees, like a Spaniel, and slap his Back too, if he would not hold his Prating.* Another, one *Benj. Morris*, he caught by the Throat, as he was coming off his Bed, and severely Chastized him. He also Whipped a Maid-Servant of his, most Cruelly and Immodestly in her naked Bed, with a Whip.

Yea, so Revengful was he, that none durst reprove him, nor appear against him when he was Accused. One *Rob. Cole*, being call'd upon to Witness in a Just Cause against him, refused, saying, *I dare not appear against him, he being a Magistrate; for (said he) he will then Ruine me.*

I could add much more, but I delight not in turning up such Dunghills. 'Tis sufficient, that from this little, you may guess at his whole Conversation.

Nor was *S. Jen.* the only Instance of the Mild and Peaceable Spirit of *Quakerism*: For *Cat* after kind, the rest of his Governing Brethren were much what of the same Temper and Completion.

You have heard in part, how *Mr. Keith*, and *Tho. Budd*, were treated for their Consciences sake only. Let us now see how the rest of *Mr. Keith's* Party escaped their Fury, for the like Causes.

W. Bradford, a Printer, having Printed *Mr. Keith's* Apologies and Defences of himself and Party, was, for that Reason Indicted by them, and Senten'd, to have his Printing-Letters and Frame, and his Yearly Stipend of 40*l.* per Annum (which the Government had bound themselves for several Years, yet to come, to pay unto him) to be all taken from him; which was done accordingly. Now, observe the several Gradations of their Injustice and Cruelty.

1. They would neither allow him the Copy of his Indictment, nor let him know upon what Statute it was founded; but notwithstanding all Solicitations, they compelled him to Plead without any Satisfaction.

2. They in their Pleading, trump'd against him an Act of our *English Parliament*, 14 Car. 2. cap. 33. about Printing Books without the Name of the Place, and Printer affixed thereunto; wherein it is observable, they Try'd him by a Power which themselves had rejected, as in the Case of *Morris*, and the Judge of the Admiralty aforesaid. And by a Law or Act of Parliament, which was at that time supposed to be expired, or (if in being) was seldom, very seldom observed by themselves; as their own Consciences must needs at that very time testify against them.

3. They urged there (what they defended as no Crime here) that he had Printed what was not Licensed to be Printed by them.

4. They pass'd Sentence against him without a Verdict. For three of the Jury being not of *Lloyd's* Party (as were the other nine) would never consent, or agree to any such Verdict.

5. When the Jury could not agree, contrary to all Law, they were dismissed, and the poor Printer, contrary to all Justice, was continued a Prisoner from six Months, to six Months, till another Jury could be had, who would agree, either to Acquit or Condemn him.

Finally, all their Proceedings against him were abominably Arbitrary and Illegal. For he was denied, what to all others was usually allowed, the Benefit of Objecting against, known Enemies being Empannel'd in the Jury which was to try him. For tho' he objected but against two of them only, yet were they continued, in despite of all the Reasons he did urge against them.

Nor fare'd it better with those who dispersed those Books, which were by him Printed against them. For one *John Maccomb* (who kept a Victualing-house) for parting with some of those Books, which some of his Customers seeing in his House, and taking a liking unto them, had bought of him, was for that very Reason only, presented by them, and was thereupon

on Sentenced to have his Licence taken from him; which was done accordingly, tho' it had cost him (but three Months before) twelve Pieces of Eight (which is with them three Pounds twelve Shillings) and was to have continued nine Months longer: And was furthermore committed a Prisoner, under the Custody of one *John White* (who had been formerly a bitter Informer, and Attorney against Mr. *Keith's* Party, and then was both their Sheriff and Jayler.)

Now, Mr. *V.* was not this Man (think you) more directly employ'd (for employed we see he was) by the *Quakers* there, for the Persecution of the poor *Keithites*, than ever Mr. *Bugg* was here, by any of us for the Persecution of the *Quakers*? And if he was thus employed by them for ill Ends, then retract what you have written in your last Book, called, *Farther Correction*, p. 10. and own your first seven Lines in that Page, to be a gross Lie. Or else, if he were not for ill Ends so employ'd, then own (what must necessarily follow) that tho' this *White* was by these *Quakers* employ'd for the Persecution of the *Keithites*, yet by their own Judgment and Practice, it cannot be said that he was for ill Ends so employ'd by them. Which is the very thing Mr. *V.* you have so much whooted at, and made such ridiculous Sport with, in your Books against Mr. *L.*

But (for your, and the Readers more full Conviction) I will give you yet a fuller Account of the Mystery of Iniquity which was predominant in the *Quakers* Government there.

1. Such was their Pride, that they could bear with no Opposition against themselves or Government; but punished the Breach of their own Laws, above that of the Holy Commandments.

To Curse, Swear, and Blaspheme, &c. was by their Law Finable under, but not above Five Shillings. But to speak Contemptibly of their Magistrates, was Finable above, whatsoever their Rage, Malice, Ambition, or Covetousness should prompt them to, but not under Twenty Shillings. For Instance,

One *Sam. Buck* (tho' a *Quaker*) for not appearing in one of their Courts (tho' there was no need of him) was for that Contempt (as they call'd it) Fined Ten Pounds, and committed to Gaol, till paid, and order'd by *Samuel Jennings* to be fetched thither head-long.

Another, a poor Apprentice Boy, casting some Dirt upon a *Quaker*, who, it seems was a Constable, was ordered by the same *S. Jen.* to be Whipt at *Burlington*, with 30 Lashes. For which Cruelty, the Boy's Master called the said *S. Jen.* a *Prick-louse Tayler*, which cost him a tedious Pennance in the Stocks. Nay, such was the Pride of this Impostor, that he Acted like another *Lucifer*; for coming from the Court in *Philadelphia*, wherein Mr. *K.* had been so barbarously Treated, and being gently entreated to moderate his Severities, he thus Blasphemously Answered: If (said he) I do begin to draw forth mine Hand, I will not pull it in again, till I have quelled them all. And, indeed the Malice of his Heart was answerable to the Pride of his Countenance and Language. For he procured a Grand Jury of his Party, and one *Alexander Beardsley* (whom he knew to be an Inveterate Enemy of Mr. *K.'s*) to be Fore-man thereof; who in 1692, Indicted Mr. *K.* for Words tending to Sedition, and the Subversion of the Government [Crimes by them accounted Capital] and in a Month after [when they had ordered his Tryal to be] doubted not to succeed: And had certainly so done, had not Mr. *Penn* been happily in that Interval turned out of the Government, and a Worthy Gentleman placed in his stead, who order'd that Indictment to be taken off, and Mr. *K.* to be cleared by a Publick Writing, which was Signed by *C. Markham* (the then Deputy-Governour) and by the Council in *Philadelphia*. So near were these Tyrants to their Carousing in that Innocent Blood, which they had a long time thirsted after.

2. As their Pride was Immensurate, so their Injustice was Intollerable. For under a Wicked Pretence of discerning Spirits, they Sentenced both Causes and Persons, purely at their own Wicked Pleasures.

As to Causes; If a *Quaker* were to have a Tryal against any who was no *Quaker*, his Cause could not then miscarry. This was once manifest, when one single *Quaker*, by his own Evidence alone, carried the Cause against one of our Church, who had manifest Evidence to prove the *Quaker* an infamous Lyar; And the Jury to defend their Injustice, Pleaded their Discerning Spirits, as above a Thousand Evidences.

Again, as to Persons, they had the same Infallible Charm against Truth and Justice. Thus *Justice Cook* being resolved to Condemn Mr. *K.* openly declar'd, That he and his Party could Judge of Matter of Fact, without Evidence. Whereupon, without any Legal Tryal, they forthwith Proclaim'd him (in the Market-place of *Philadelphia*) to be guilty of Sedition against *K. William* and *Q. Mary*. Tho' *Lacy Cork*, a Lutheran, and *John Holmes*, an Anabaptist, not believing the *Quakers* Discerning Spirits, did both refuse to Sign a Sentence so Wicked and Illegal.

3. Nor

3. Nor was their *Partiality* inferiour to their other Qualities, but ran thro' their whole Government.

A certain foolish Woman, who was not a *Quaker*, shewing a Man a Mole on her Knee, was therefore summon'd to appear before Justice Morris; whose Husband hearing thereof, storm'd at the Warrant, and disgracefully call'd Morris his Brother Stich; for which, he was fined Ten Pounds; which he was forc'd to pay: And his Wife was sentenc'd to receive twenty one Lashes on her Naked Body, in the Market-Place; at which time, a Bell was to be rung, to give Notice of it to the People.

But when Robert Ewer, (a *Quaker Speaker and Magistrate*) was shamefully found on the Wife of one Rob. Webb, on a Bed; his Fine was but poor Forty Shillings only, and the *Quaker Woman*, and Adulteress, on whom he was found, was not so much as sent for, or reprov'd. Again,

One John Moon (a *Quaker Speaker too*) having got his Maid with Child, at the same time that another, who was not a *Quaker*, had done the same thing; the *Quaker* was lightly Fined, but yet never paid the same; but the other Man, was Whipped at the Cart's Tail through the City.

4. All these their Vices, chiefly reigned in their Courts of Judicature, which were often manag'd without Law, Rule, or Precedent.

One Peter Boss, for sending a Letter of Reproof to S. Fen. for his many gross Abominations, was for that only Reason, Indicted for Sedition by them; and they so manag'd his Tryal, that Tho. Harris his Attorney, was not suffer'd to plead for him, but commanded Silence, on pain of Imprisonment. For which Barbarity, Arthur Cook being openly taxed, he answer'd, That as a Christian, he could bear any thing, but not as a Magistrate; his meaning was, not as a *Quaker*. As S. Fen. once said, That the difference betwixt G. K. and him, was not who was the best Christian, but who was the best *Quaker*.

Now Mr. V. tell me in good earnest, were not these two Bolts very soon shot? Is not this the natural Consequence of them, That when a *Quaker* acts as a *Quaker-Speaker* or *Magistrate*, he acts not as a Christian?

And so indeed it did then appear. For the said P. Boss, was fined six Pounds, and made a Prisoner twenty Miles from his own House, where he was detain'd, till by the Justice of the new Governour he was released.

5. To make their Government the more compleatly Arbitrary, the *Quakers* made all their Tyranny remediless. For when Mr. K. and T. Budd, had appeal'd from their Quarter-Sessions to the Provincial Court in Law, and afterwards to K. William and Q. Mary (who had reserv'd that Power to themselves, in their Grant to Mr. P.) both Appeals were rejected by them.

But suppose, Mr. V. your Out-cries against us, for our Persecuting of your Party, were true, as they are false; yet have your Friends equaliz'd, and sometimes out-done us in the very same Cruelties, with which you have fallly charged us. For,

1. When any Man was made a Jury-man in *Pensilvania*, he was in open Court to declare as follows:

In the Presence of Almighty God, and this Court, you shall promise well and truly to

Try, and true Deliverance make, betwixt the Honourable W. Penn, Proprietary and Governour of this Province, and the Prisoner at the Bar, according to Evidence.

Now W. Bradford aforementioned, esteem'd this publick Promise, thus worded, to be of the same Nature with an Oath; and therefore to avoid it, he refused the Office of a Jury-Man, for which, he was by them fined six Shillings; there was their Tenderness to a scrupulous Conscience: for Payment whereof, S. Fen. distrained him, and carried to his own Shop as much of his Paper as was truly worth Nine Shillings, of which he return'd not back one Farthing. There was their Justice and Honesty. Who, I pray, thus persecutes any of you, Mr. V. for not Swearing? &c.

2. W. Bradford's Crime for which he suffer'd so severely, (as you have heard before) was that he Printed for Mr. K. and his Party, without Licence from the *Quaker-Government*.

Now you your self, Mr. V. account this no small Persecution, to have the Press thus restrain'd, and would account it horrid Cruelty, to be so us'd as was Bradford by them. Witness your late vigorous Applications to the Honourable House of Commons, to hinder such an Act from passing against you.

3. You account all that call you Blasphemers, to be cruel Persecutors; and tell us, that it signifies no less than to endeavour to have you removed out of the World, and to be Dragoon'd, and us'd like the French Protestants. See Mr. V. your further Correction, &c. p. 11, 13. And yet your Friends in *Pensilvania*, accus'd Mr. K. for Blaspheming against the Light within, when he said, no Man could be saved thereby, without something else. Meaning (as he often told you) without the Man Christ Jesus now in Heaven, and without us. Now see who I pray have appear'd most cruel upon this Notion. We in Persecuting the *Quakers*, or the *Pensilvanian Magistrates*, in Persecuting Mr. K. and his Parry, as Blasphemers.

4. You

4. 'You account it Persecution in the highest, not only to be deny'd a Toleration, but also to be withal deny'd the Use of the properest Means, whereby to obtain the same; which is by petitioning such who have Power to grant it.

'And yet your Friends would by no Intreaty Tolerate those of our Church, in *Pensilvania*; or give them leave to Petition for the same: For when an Offer was made to get Hands to a Petition to *K. W. and Q. M.* to impower them to enjoy their Religion, and Estates, and Liberties, without Disturbance, and to defend themselves against the same, if need should be, one *Edw. Shippon* stood up and opposed it, and said, Friends, they have discover'd what they would be at. They are for bringing the Priests, and the Sword amongst us, but we will prevent them, and so they did, and quickly stifled all farther Signing that Petition.

5. If you had no Toleration, yet even then you thought it no small Persecution to have any to disturb you in your Meetings, and yet the Quakers in *Pensilvania*, disturbed Mr. *K.* and his Friends in all theirs; and that too, in Methods most impious and unseemly. Sometimes one, and sometimes many of them together, would stand up and speak to the People, whilst the *Keithite* was before speaking to them, on very purpose to hinder and disturb him. And sometimes again, in the midst of the *Keithites* speaking, some of them would fall to Prayer, thereby to silence them: as did *Tho. Janney*, in one of their Meetings in *Philadelphia*. But if both these Methods fail'd, and the sturdy *Keithite* would continue still speaking to the People, then would all their Party make such a hideous Noise with their Hands and Feet, that a Stranger coming in at such a time, would verily conclude the House to be another *Bedlam*, and all the People in it mad.

'I could here put you in mind of the many Disturbances made by your Friends in our publick Congregations; which have far exceeded all others, for Atheism and Immodesty, even such as in another Age will appear incredible.

'I could instance in several Quakers of both Sexes, who have run Naked thro' our Markets, and in that posture have on the Lord's-Day entred into large Congregations on purpose to disturb them. Nor is it yet forgotten, how one of your Sect, while the Psalm was singing, got into the Pulpit in *Aldermanbury Church* in *London*, and sat on the Pulpit-Cushion, with his Feet on the Seat, and sewed a Pocket there, 'till he was pulled down thence.

'And also how in another Church in that City, another Quaker placed himself on the Communion Table mending an old Doublet there; whilst *Dr. Gell* was Preaching, and justified by *George Whitehead* in his Book *Truth defending the Quakers and their Principles*, &c.

'But I hope you are all now ashamed of such mad Pranks and wicked Fooleries, I will therefore dismiss these, and proceed where I left, to shew your absurd, angry, malicious Disturbances one of another, in your Meetings in *Pensilvania*, occasion'd by your Divisions there.

'It is well known to Multitudes, still alive, that when the Contest began to be warmly managed by the two Parties, *Tho. Lloyd*, and his Quakers, and Mr. *Keith*, and his Quakers, both Parties had then an equal Interest in the Ground and Meeting-House in *Philadelphia* (the chief Town in *Pensilvania*) who did therefore much strive which Party should ostentest there speak unto the People. For this end there was a Gallery common to all the Speakers. But the *Lloydians* most prevailing, when Mr. *K.* would have spoken, he was pulled down thence, and forced to remove; which he did to the other side of the Meeting-House, and stood upon the Stairs, beginning thence to speak again unto them; but to silence him, there also, one (or more) of them forely pinch'd his Legs; of which he in vain complain'd to them. The *Keithites* seeing these Outrages, built for him and his Party, another Gallery, opposite unto the former; but within three Hours after it was finish'd, the *Lloydian* Party came with great Rage and Fury, and cut it all to pieces; which was not long unrequited by the *Keithites*, who with like Fury did cut down the other Gallery also. Now each Party had their Magistrates to bear them out, and bear a Share with them in these Outrages. *Robert Turner*, a Justice of Quorum (who gave the first Blow to the Old Gallery, whom the rest effectually follow'd till it was quite ruin'd) and *W. Preston* a Justice of the Peace also, as busie a Man at demolishing, as was the former. But *Preston* sign'd a Paper of Self-Condernation, and so was kept in their Unity; but *Turner* not owing any Crime committed by him, refus'd to Sign any such Paper, for which he was kick'd out of that Unity, and (as a false *Keithite*) Excommunicated by them.

'Now here, by the way, observe, that the knocking down these two opposite Galleries, by these two opposite Parties, as it sufficiently shew'd the fiery, angry, spiteful Dispositions, and the persecuting Spirit of the Quakers, so it seem'd to be very fatal and ominous to Quakerism itself in those Parts. For now (blessed be God) thro' his Mercy, and the Industry of Mr. *K.* and his Party, in *Philadelphia* there is a good Edifice for a Church Erected, and a settled Minister there, with a considerable Congregation; and in several other Places also of *Pensilvania*, and the two *Jerseys*, Quakerism is much mortified, their Numbers much diminish'd,

'The Church of *England* much increased, and populous Congregations of them, now established, where was formerly nothing but meer *Quakerism* or *Heathenism*.

'So little have they gained by their Disturbances of us, and one of another, in which Faculty no Man ever did exceed them.

'6. To shew your persecuting Spirits yet more effectually, when your Party had hunted the *Keiths* out of all their publick Meetings, their next Attempt was to hinder all their private ones. For when Mr. *Keith* was debar'd the publick, he privately Preached to some in his own House. For which he was vehemently oppos'd by *Tho. Ellis*; who demanded of him by what Authority he so did. See his *Ep. to Friends*, p. 33.

'7. To conclude, your Party have exceeded all Mankind in the Extensions of their Persecutions. For to persecute such as preached contrary Doctrines, has been common in all Ages; but to persecute any for Preaching the Persecutors own Doctrines, is a Persecution beyond all Example. No other People but the *Quakers*, were ever known to be so mad, as to be guilty thereof. Yet this was the foolish Rage of your Party Mr. *Vivers* in *Pensilvania*. For they persecuted Mr. *Keith* and others, for Preaching up your own Doctrines, and defending your own Principles; which was done by their reproving your Magistrates, for giving out Commissions to Fight, &c.

'This was urged against you by Mr. *Lovel*, *Quak. a Compl.* p. 8. But as in other Extremities, so in this, you wisely stole away from it, and durst not take notice of it, because it was such a Mortification to your Cause and Credit. For you well knew that all the Wit and Skill you had, could not invent a Medicine to Cure it.

'And now (to draw to a Conclusion) let me further tell you Mr. *Vivers*, that the Change of the Climate has in no wise changed the Spirit of *Quakerism*. You have heard how Mr. *Keith* sped in *Pensilvania*. Let us now hear how he sped in *London*.

'In *Pensilvania*, he Printed Ten Principles (as the firm Belief of him and his Party) which were these following:

- '1. That Bodily Sickness and Death came by the Fall.
- '2. That Christ has now in Heaven, a Soul, and a Body, which is not the God-head, but the Temple of it; and is most gloriously united therewith.
- '3. That Christ's Body, which was Crucified, and Buried without us, Rose again without us and is now in Heaven without us.
- '4. That the Man Christ Jesus will come again in that Body without us, to judge the Quick and the Dead.
- '5. That there shall be a General Day of Judgment, that all the deceased Saints are in expectation of.
- '6. That we get not the Resurrection of the Body, either in this mortal Life, or immediately after Death.
- '7. That Faith in the Man Christ without us, as he died for us, and rose again, and is gone into Heaven, wrought in us by the Spirit of Christ, is universally necessary to make Men true Christians, &c.
- '8. That Christ's Obedience and Righteousness, which he perform'd in himself without us, is imputed to us by Faith for the Remission of Sins.
- '9. That Christ is not God's only Elect, but all that shall be saved, are God's Elect &c.
- '10. That every Member of the Church, that can speak, ought to confess with their Mouths the Fundamental Principles of their Christian Faith, &c.

'Now Mr. *Vivers* (for all your false Glosses, and the cheating Colours to deceive your Readers) all these Principles were denied by your *Pensilvanian* Friends. For *Joh. Humphreys* thus croaked against them, saying,

'I perceive by G. *Keith's* Ten Articles of Faith, that they relish too much of Carnality: A carnal Body of Christ in Heaven, a carnal Election and Approbation, a carnal justification, and Adoption, a carnal Day of Judgment and Resurrection beyond the Grave, &c.

'Here Mr. *Vivers*, we have the true Idea of your own Doctrines. However your Writings run counter to your meaning. For all you fawn upon us, and tell us, That all these, you and your Friends dearly own; yet Gods knows, and your own Consciences testify against you, that in Truth and Sincerity, you own not any one of them. These Orthodox Doctrines, you in *England*, as well as *J. Humphreys* in *Pensilvania* (for all your daubing with untemper'd Mortar) account them but Carnal.

'And indeed, no less was the Censure of your Yearly-meeting in *London*, Anno Domini 1694. For when these Articles were sent from *Pensilvania* thither, as Mr. *Keith's* Accusation, together with *J. H's* Censure of them; both being read, and maturely debated on therein. *J. Humphreys* was Justified, and Mr. *Keith* thrown out of their Unity, and Excommunicated by them. See *T. Ellwood's* farther Discovery, p. 84.

And the very same would they do by you, Mr. *Vivers*, did they not know, and were they not well assured, that in all these Articles (whatever you seem to write to the contrary) you are their very *Eccbo*, and Counterpain, not their Adversary.

And now, Mr. *Vivers*, to conclude, suffer I beseech you a word or two of Counsel and Advice, from one who earnestly endeavours and seeks after your Salvation.

O Sir! your Age and mine, calls upon us both, to be serious; we are hastening a pace to our Journeys-end. O! let us both consider, how we shall answer the Righteous Judge of all the Earth, if (against our own Consciences) we prevaricate in such great Concerns of our own Souls, and of theirs, who are influenced by us. O! consider, Sir, that he, whose Cause I plead against you, is he, the very same he who must be our Judge, in the great and tremendous day of Judgment, before whom, we must then both stand, to give unto him, Angels, and Men, a true Account of the Intentions of our Hearts, and Designs of our Souls, in what both of us have written concerning him, and the Sublime and Fundamental Articles of our Faith, concerning Justification by him, as he is without us; and concerning his Ordinances, in the Controversie now agitated between us. If either of us, contrary to our Consciences, have now either taught or written out of Pride, Faction, Malice, Revenge, or for Worldly Interest, or for any other Base, Deceitful, Wicked, or Sinister Design whatsoever. O! Let us both be well assured, that God will in that Day find us out; and will (unless we see our Madness in so doing, and sincerely Repent thereof) in that Day expose our Hypocrisies, revenge our Abuses of him, and his Truths; and with the loud Applause of Angels and Men, pronounce a dreadful Sentence of Damnation against us.

But blessed be God, the Searcher of all Hearts (whom no Man can deceive and impose on) this is my Rejoycing, even the Testimony of my Conscience, that we are not as many, who corrupt the Word of God, but as of Sincerity, but as of God, in the sight of God, speak we in Christ, 2 Cor. 2. 17.

To whose Grace, and Merciful Forgiveness, for all you have Taught, and Written against him: I heartily commit you, and remain,

Sir,

Your true Friend, and a Cordial Earnest Supplicant
for your Conversion and Pardon,

W. B.

March the 1st. 1702.

Edw. Cockson.

S E C T. XXXVI.

Shews, the Doctrine of three of the QUAKERS Prophets, Mr. Winder's Narrative of their Malicious Prosecutions of him and his Wife for their Lives. Postscript, shewing their Answers, with parallel Cases, some Instances of their Persecution, compared with the Arian Hereticks against Athanasius. The Character of Athanasius, by Nazianzen. The Character of G. Fox, by the QUAKERS. The Character of those QUAKERS. Fox's Self-Exaltations. The Conclusion upon Fox's Doctrine. Postscript, containing a Challenge to John Whiting.

I Am now coming to the Fruit of the Persecuting Spirit of Quakerism, and the Danger of their pretended Divine Revelations, and that from a Narrative of Mr. Henry Winder, who was formerly a Quaker, and Register to those Mens Meeting; and now both he and his Wife were Prosecuted by the Quakers (and that by Authority of their Revelations) for Murthering their own Child, at a Publick Assize at Carlisle. In which Relation you shall have his own words in his Narrative well attested, and this by eminent Quakers, who, like the Witch of Endor, offered to raise a Spirit, to attest the Truth of what was revealed to them by their Light Within. But, first, give me leave to recite a Memorable Advertisement from *Dorsetshire*, as Mr. Smith has it in his *Gag for the Quakers to his Reader*. Secondly, An Account of Margaret Bradley's Station of Eminency among the Quakers. This I think necessary, on several Accounts, and chiefly, that it may not seem strange, that there are Witches among them, according to the Account of the Letter I received, and recited, Part III. p. 239, 240, 241, 242. And,

First,

First, In September 1659, there was a strange Discovery made of divers Witches, in, and near the Town of Sherburne in Dorsetshire, there being near 200 of 'em at one Meeting, most of them Quakers and Anabaptists, three Men and two Women, formerly Quakers, committed to Dorsetshire-Gaol, where they now are Prisoners, have confessed, upon their Examination, and since their Commitment, to sundry Persons of Quality who have visited them.

1. That when the Devil first appeared to, and tempted them to become Witches; he first of all persuaded them to renounce their Baptism, and, **no wonder**, because in it they renounced the Devil and all his Works, withall the Sinful Lulls of the Flesh; which they did actually renounce, before they made a Contract with him.

2. That the Devil did often visibly appear to them in sundry Forms to fall down and Worship him. As he Tempted our Saviour, *Matth. 4. Luke 4.*

3. That he Instigated them to Torment, Bewitch, and Destroy, as his, and their greatest Enemy, Mr. Lyford, late Minister of Sherburne, a Learned, Pious, Orthodox, and Painful Divine, who was Tormented with a Painful and Sharp Disease, of which he died; and Mr. Bamfield his Successor, a very Godly, Laborious Minister, whom they have forced by their Witchcrafts to desert the Town. With much more of this Nature in the said Advertisement.

Secondly, That it may plainly appear, that Margaret Bradley, one of the Witches that Prosecuted Mr. Winder and his Wife, for Murdering their own Child (besides the Authority of the said Narrative) I shall shew, was a Quaker, and no mean one too, but a great Speaker in their Meetings, a Writer, Propagator, and Defender of Quakerism; and which is yet more, a Prophetess that spoke in the Name of the Lord (as she falsely and Blasphemously pretended.) And for which, see the Quakers Book, Wrote by her, even Margaret Bradley, a great Speaker and Prophetess; and Christopher Tayler, another of their Speakers and Prophets; and Richard Hebson, another of their great Speakers and Prophets; this Book was Wrote by Margaret Bradley, Christopher Tayler, and Richard Hebson, and it is thus Entitled, *Certain Papers, which is the Word of the Lord by his Servants, &c.* Where, by the way, let it be observed, That Fox, Burroughs, Whitehead, &c. have Wrote many Books, denying the Holy Scriptures to be the Word of God, and, why? Why? Because they are Written on Paper with Ink. But you see their Blasphemous Books, nay, their very Papers are the Word of the Lord: Oh what Hypocrites are these, who yet, notwithstanding to the Parliament, Profess, they own the Scriptures to be the best Books in the World. But said Henry Pickworth, at our Conference at Steepleford in Lincolnshire, in Defence of this Book of theirs, we mean the Doctrine therein contained, oh ye Hypocrites! do not we mean the Doctrine contained in the Scriptures, you know we do? But to drive you out of all your Hiding-places, you tell us, *The Scriptures are in no Sense the Word of God, and that 'tis the highest Blasphemy to call them so.* Let them see, Part I. p. 52. to p. 58. where I have proved these things, and twenty times as much of the Contemptuous Names they have given of the Holy Scriptures, and as many Super-excellent Names by them given to their own Books: All which, I have proved out of their Books, and stand ready to make them good, when ever called to it. Well, but to the Matter: This Book is by them thus Entitled, *Certain Papers, which is the Word of the Lord, &c.* Now, let us see a Sample of each of their Prophets Doctrine; Thus (saith Christopher Tayler) *Woe, woe, woe unto thee. O Town of Appleby, the Judgment of the Living God hang over thy Head, all the Whoredoms and Abominations of the Heathen are committed in thee, there is not one in thee of thine Inhabitants that fears the Lord.* [O Sensorious Wretch!] but all run a Whoring from him, walking on in their Ungodliness. And, p. 2. To thee, *This is the Eternal Word of God.* And, p. 3. *Woe, woe be unto you, you are Hard-hearted, Light and Vain, and live Martily and Wantonly upon the Earth, and put the Boil Day a-far off; but when you are in the Lake and Pit, howling and roaring, then you will know that you were warned in your Life-time, and Repented not; And to you all, this is the Eternal Word of God.* Written from the Spirit of the Lord, by the Mayor and Inhabitants of Appleby, both Priests and People. Dr. Christopher Tayler.

The next shall be the Doctrine of Margaret Bradley their Prophetess, who Cursed Mr. Winder, yea, even that Sorcerer, Witch, and Blasphemer, as the following Narrative will shew, viz. p. 4. ib. *The Word of the Lord came to me the 12th Day of the 9th Month; [this Book is not said in what Year, nor are their Prophetess, but I suppose about 1659.] Saying, While, woe unto thee that hath lost the Key of Knowledge, that calls Good Evil, and Evil Good; What of God in thy Conscience? I speak, thou art in the broad Way to Destruction [what is that of God, for to that he speaks?] Glory to our God for ever, for he is a consuming Fire to the Wicked;*

for the Wicked, and them that forget God shall be turned into Hell. **This is the Word of the Lord to thee,** Christopher Hyndmoor of Kirby-Stephen, &c.

This is a True Copy of that Letter,
sent to Christopher Hyndmoor
of Kirby-Stephen.

Written from the Spirit of the Lord
in Margaret Bradley, called
a Quaker.

Unto the False Prophets that speaketh Peace to the People, when there is no Peace; and woe unto the Beast [meaning Magistracy] that holds up the False Prophet. Woe unto the Hireling-Priest, that tells People the Scripture is the Word of God. [And, I say, Woe to the Quakers, that call their Blasphemous Papers the Word of the Lord, as this Sorcerer and her Brethren did; see the Title above] For the Scripture saith, that God is the Word, and the Word was before the Scriptures were, &c. With abundance more to be said.

A True Copy of that Letter sent to
John Dalton of Shopp, and Wil-
liam Steward, Son of Milnebeck.

Written from the Spirit of the Living
God in Margaret Bradley, call'd
a Quaker.

Again, take a taste of this Margaret the Sorcerer's Third Epistle, beginning p. 10. *ib.* The Word of the Lord came unto me the 16th Day of the 9th Month, saying, Write, Woe unto thee that lay'st House to House, and Land to Land, till there be no room for the Poor to dwell, p. 12. Thou hast read the Scripture without thee, but read within, and see if thou can read thy Name, written in the Book of Life; and if thou can read it written in the Book of Life, thou hast Life, and if thou cannot, thou hast no Life; and see if thou can witness the Spirit of Christ, for it is the Spirit of Christ that reads the Scripture within, p. 13. Where God is, there is Love, Meekness, and Long Suffering, for he forbade his to go to Law. [Yet, in Contradiction to her own Testimony, she Prosecuted her Brother and Sister at Law for their Lives, as you'll see in the Narrative following] for the Lord abhors the Hypocrites, &c.

This is the True Copy of that
Letter sent to John Lowther
of Lowther-hall.

Written from the Spirit of the Living
God in Margaret Bradley, call'd
a Quaker.

Take a Sample of the Doctrine of their Third Prophet, Richard Hebson, p. 16. viz. And this I was moved of the Lord, to write to all People who live without the Fear of God, for to give them warning for to return unto the Lord, now he is calling upon you, and to you all this is the **Eternal Word of God**: And so I have cleared my Conscience, who am a Prisoner at Appleby Goal for the Truth. **Richard Hebson.**

Thus, you see they all three pretend to be Prophets, to speak in the Name of the Lord, as moved thereto by the Holy Spirit of God, saying, *This is the Word of the Lord to thee, this is the Eternal Word of God.* And that Margaret Bradley was the chief Writer of all which Epistles, I have taken out a Hint, by which the rest of their Messages may be measured; and so Sensorious they are, that they say all the Abominations of the Heathen are committed in Appleby; and that there is not one Man or Woman in that great Town that fear God, renders that Town worse than Sodom or Gomorrah.

Now followeth the Narrative of Mr. Winder, which was given to me at Oxford by a Gentleman of that County, who is nearly related to Andrew Huddleston, Esq. Justice of the Peace, and who knew the Truth of the Matter, which take as followeth, Verbatim, and let all judge as they please.

The Spirit of Quakerism, and the Danger of their Divine Revelations lastly open, in a Faithful Narrative of their Salacious Prosecution of Henry Winder and his Wife as Murderers, at the Publick Assize at Carlisle, Publish'd by Henry Winder, and Printed for John Harris at the Harrow in Little Britain, 1696.

There were two Women, the Name of the one was Margaret Bradley, the Wife of Thomas Bradley of Kirby, in the Parish of Baxton, and Mary Laughon, the Wife of Thomas Laughon, of Baxton, in the Parish of Aukam was the other, both in the County of Westmoreland. These two turned Quakers, almost with the first in the North, and became very famous among them, having main'd such Boldness in their Profession, that they went Preaching and Exhorting up and down the Country, and became very troublesome, both to Magistrates and Ministers, with Messages they pretended they had from the Lord unto them.

In

In the Year 1673, in Harvest-time, when I *Henry Winder* was among my Reapers, the said *Margaret Bradley* came unto me, desiring me to step aside, that she might speak with me; I did so: Then she told me she had a Message from the Lord God unto me; and bid me observe her, for what she had to say, she had it by the Revelation of Jesus Christ. Well, said I, say on; and thus she proceeded: *I have seen by the Revelation of Jesus Christ, that thou art a Murderer*; being hereat astonish'd, I ask'd, Why? Whom, or What have I Murder'd? She answer'd, *The Lord hath revealed to me, that thou rookest thy own Child by the Neck from the Womb of her who is now thy Wife, and murder'd it, and hid it*. Then, said I, the Lord rebuke thee, thou impudent Wretch, I am as innocent in this Matter as the Child yet unborn. This she regarded not, but went away. Not long after, the aforesaid *Mary Langborn* being my Wife's Sister, came and told my Wife, That the self same thing was Reveald to her, and, that all which *Margaret* had said, was Truth, and she would seal it with her Blood: This she urged in many words, affirming that they were the faithful and true Witnesses and Messengers of Jesus Christ. Therefore said she, confess, confess it, and God will pardon you, for he can pardon great Sins, as well as little ones; fear not, confess, and you shall find Mercy.

My Wife took it very ill at first, that her nearest Relations should hunt after her Life without any manner of Cause; but being conscious of our perfect Innocence, we made our Appeal to the Searcher of Hearts, who in due time heard our Prayers, and gave us Strength sufficient to go through this bad Report with Courage and Chearfulness, still comforting each other with this, that God was above the Devil, and in time they would be made manifest; which (blessed be God) accordingly came to pass; mean while, with good Confidence, we opposed them, to convince them, if possible, by all the Arguments we could use, that their pretended Revelation came from the Devil, that Liar from the Beginning, and the Father of Lies, who never yet invented a greater Lye than this, and that it was Blasphemy to father it upon the God of Truth; therefore, said we, be perswaded that God sent you not: with much more to this purpose, which we might as well have spoke to the Stones, or the Wind; for those Women would hear nothing against themselves, and so went their way. Some Weeks after this they return'd both together, and smiling, said, *They had now a Message from the Lord, and a very easie one, which we might easily do*; said they, you must bow to us, and confess us to be true Prophetesses, and then pray for the dead Child that you have murder'd, so you and we shall be united in one. This you must do, for it is God's Covenant, between God, and us, and you, and must be here sealed up, and shall never be discover'd to the World, if you will submit to these easie Terms. We answer'd, Ah, poor deluded Creatures! Shall we bow to you, and confess that to be true which we know to be false, and pray for that which never yet was? These easie Terms are too hard for us; we know no Guilt; you are false Prophetesses, the God of Truth never sent you with such Lies to us, be convinc'd of your Errour before you go any further; but I think the Devil has already led you so far, that he cannot bring you off without Shame and Confusion: Thus we parted the second time.

After a while, these Women sent us a Letter beginning thus, *The Word of the Lord came unto me, saying, Write unto Henry Winder, and say, the Lord has given thee yet Forty Days to make away thy Goods and Lands to thy Children, and to settle thy Concerns, for I have heard, the bleating of the Sheep, and the lowing of the Oxen, and that Destruction, Destruction will unavoidably come upon thee at the end of Forty Days*. Thus they commonly began their Letters, which to insert would be tedious, and for the most part they were jointly concern'd therein; I return'd an Answer, in order to persuade them to be quiet at Home, and mind their own Business, but to no purpose; for at the end of twenty Days they sent another Letter, and came also to remember me, that our Glass was half full, and the other half was filling fast, which will run over and spread abroad; and then, said they, it will be too late to provide for thy Children.

Growing now weary of their repeated Fooleries, as I was at first surpriz'd at their brazen-fac'd Impudence, I only answer'd, that all their blundering Noise (which was almost continual by word, or writing) was no Terror at all to me; for, said I, I fear ye not at all, being sure you are acted by the Devil, and therefore I will not turn one Hoof out of the way for you. Thus the forty Days End, came, my Wife writing Letter after Letter to them, hoping at least to prevail upon her own Sister, and she had often Cause to thank God for unexpected Assistance therein; but still they made nothing of all she could say.

All this while (which was about a Year) the Matter was but little blaz'd abroad, save that the Women had communicated it to some of their Friends, raising their Expectations that it would mightily conduce to the Honour of their Religion; and by this time, another Sister of my Wife, *Margaret Walker*, the Wife of *Edward Walker* of *Soulby*, in the Parish of *Dacre*, was come into them, and full as zealous in the Cause, and far more fluent and eloquent. In this Encounter they bid us arm our selves for the Battle; for, said they, this is the Battle of the

Dragon; put on Strength ye proud Professors, advance with your noblest Resolution, but know, that the Lamb shall get the Victory. So indeed he did, and ever will; but how much more like Dragons than Lambs they acted in this matter, let every Reader judge.

‘Destruction came not at the Forty Days end, as they had predicted: So up they rouse, and these three Women went to William Layton of Daleman, Esquire, Justice of Peace for the County of Cumberland. and told him, *They were come with a Message from the Lord God unto him*: Well, said he, What’s the Matter? Said they, thou must send for Henry Winder, and his Wife, and question them about a Murder which he hath committed, and *We shall direct thee how, as we have received it by Revelation from the Lord*. According to their Desire and Humor, the Justice sent his Man to me, that I must needs go with my Wife to speak with him; which we willingly did; and there we found these Women, who charged us with Murder forthwith; we cried, *Not Guilty*: The Justice then questioned them what Proof they had, they answer’d, they had it by *Revelation*: But, said he, you are now entering upon Law, and must proceed according to Law, and your Revelation will be no Proof: Will you therefore depose it upon Oath? No, said they, we cannot be free to take an Oath; then said he, can you prove it by any others? No, said they; then said he, What Circumstances can you offer that may evidence the Truth of your Charge against this Man? Q. We only had it by Revelation of Jesus Christ. L. How long since was this Reveal’d to you? Q. Nine Years after it was done, said they. L. Was it a Son, or a Daughter? said the Justice; they answer’d, That was not yet reveal’d to them; but one of them a little after told him, it was a Son, and began to represent the said Henry as murdering the Child, taking it in his left Hand, the Knife in his right, and therewith cutting its Throat; but in some former Revelations, they said, they saw him stopping its Breath with a Napking. What, said the Justice, had you no thought of this before? They said, No. When he had their Charge, and observ’d their insolent Behaviour, he turned to us, saying, You hear these Women charge you with Murder, sure there is something in it, how will you clear your selves? I said, they may charge upon us what they please, we are purely innocent in this Matter. The Justice observing us to be undaunted by this infamous Charge and Vexation, said then to the Women; according to your Desire, I have question’d Henry and his Wife, and I find in them nothing but Innocence; What can I do for you in this Case? No, No, said they, he is not Innocent. Then speaking to Mary Langhorn, he enquir’d how she perceiv’d the pretended Revelation, or how it proceeded, what Symptoms attended, and after what manner it had its Operation? Mary answer’d, She could not well tell, but she was sure it began in her Fear. Then, said he, What would you have me to do? Ans. We desire thee to get us them to the Assize at Carlisle, (which was now Aug. 1674,) and there will a Spirit rise at the left Hand of the Judge, that will testify for us. But, said he, will you be tied to follow them? Ans. We cannot swear, but we will be there: Well, said he, I’ll engage that Harry and his Wife shall be there too: This was about a Week before that Assize. And now these Women mightily bestir themselves, and had quickly got a great Party of Friends, inclining to their opinion so far, as to declare them true Prophetesses; as John Slee of How, a great Speaker in their Meetings, &c. and that they would seal their Testimony with their Blood. They wrote their Accusation against me, and my Wife, which they cast here and there in Towns and Streets where they came, and at Carlisle gave one of those Papers to my Lord Judge (Sir ... Wild, and Baron Rainiford, as I remember, were then our Judges.) He only bid them proceed according to Law, and they should have Justice. Mr. Layton and Mr. H. told my Lord when the Quakers appeared, that they said, a Spirit would arise at his left Hand, to prove the Murder; then said my Lord, All the People will see and hear it. And now there was a great Expectation among them of the Spirit, they said should rise to testify for them; and in truth, what they spoke, they gave out with such Assurance, as made some indifferent Persons either believe them, or at least suspect us. Hence Multitudes came into Carlisle to see this Wonder, but all were deceiv’d, for nothing appear’d: Nevertheless, we stay’d in Town all the time of the Assize, and when either of us could meet any of them, we were ready to upbraid them for creating such Tumults and Discourses; (for now it was every Bodies Talk) and never should we get any other Answer, but *Fear God*. Thus they persisted in their Delusion without the least Acknowledgement of Error, or any sensible Discouragement.

‘Shortly after this, I sent for a Writ of Defamation against these three Women and their Husbands; but in the mean time they sollicited another Magistrate who is the Lord of the Mannor, under whom I hold my Land, viz. Andrew Huddleston of Hutton John, Esquire, Justice of the Peace for the County of Cumberland. I hearing this, let the Writs rest till they had their full Course: Being come to Mr. Huddleston, they told him in the first place, that it was Revealed to them that he should have my Land: They went also to Bernard Knaibridge, then Sheriff of the County, and told him, by like Revelation, that he must have my Goods: Their

‘Spirit

Spirit moved them to believe these Motives would stir these Gentlemen to do their utmost for them. To Mr. Huddleston, they said, God has decreed this, and we hope thou wilt do us Justice, in discovering the Murder which H. W. hath committed, for God will be Glorified in his Destruction. Mr. Huddleston said, What would you have me do? Said they, Get us them *hither, for we have now revealed Witnesses, that will testify the Truth of what we laid to their Charge.* We know, by Revelation of Jesus Christ, That Elizabeth Robinson, Wife of Thomas Robinson, living in the same Mannor and Parish, knows all this, being Bed-fellow to H. W.'s Wife when the thing was done, and 'tis Revealed to us, that she hath told it to her Husband. Also, that Christopher Wilton and his Wife, being next Neighbours to H. W. know the same. Therefore we desire thee, to send for these four to testify this Truth. But first of all Mr. Huddleston sent for me, while the Women were in his House, told me their Errand, that he had no mind to meddle between us: To whom I said, I beseech you Sir, take this Trouble upon you, give them their own way in every thing, do as they direct you, and spare not me, try me to the uttermost; then, said he, I will, and told the Women, H. W. is come, but we will not send for the Witnesses to Day, for it is late, and we shall not have time to examine the Matter: Therefore we'll appoint another Day, and I'll send for all your Witnesses; which he did. On the Day appointed we all met: Now the Quakers had given Mr. Huddleston in Writing, particular Directions how to examine every Witness, and the very Questions he was to put to each; accordingly he examin'd them one by one, and so carefully, that he would not let one hear what another said: I, nor my Wife, nor any of our Party (as they call'd them) were permitted to be present at the Examination, but only the Quakers, who threatned the Witnesses, that if they would not speak the Truth, they must be hanged too. They being upon Oath, cried out with Amazement, *Why should we be question'd about a thing we know no more of than the Child in the Mother's Womb?* In which Mind, with like Expressions they all agreed, telling the Quakers, That doubtless they were Bewitch'd.

This being done, Mr. Huddleston called up me and my Wife, with his own Family, and many Neighbours, who were in his Hall came to hear this Wonder, and said thus to the Quakers, Have you had Justice now? *Ans.* Yes. Then (*said he*) were these Witnesses revealed to you by the same Spirit, as the other things were? *Ans.* Yes, by the very same. Then (*said he*) 'tis a False Lying Spirit, believe it no more. *Ans.* Yes, we will believe it still, for we can go to the very Place where it was Buried. This word dropt unawares from them, and they could have been content to let it fall; but when I heard them mention a Place, I desired Mr. Huddleston to hold them to their Word, that so they might manifest themselves yet more; whereupon he questioned them, where was that Place? They said, it was revealed to them, that H. W. Buried the Child on Sparkhead-Moor, a place about a Mile distant from Mr. Huddleston's. That's a vast place, (*said he*) it will be impossible to find it, without more particular Directions; go again therefore, and consult the Spirit; for if there was a Murder, and God intends this way to discover it, the Spirit will certainly show you the very place, and by the Surface of the Ground it will appear, though many Years ago. Thus they departed, and came again, saying, now the very place was revealed to them; and now there was a deep Snow and Frost, so that they could not proceed; in which time they often visited Mr. H. who at length, when the Snow was partly off, made them promise to be there on a set Day, adding, I will send then my Man to keep good Orders, that ye be not disturbed (for she said, she was afraid to be troubled in the Search by the People) but to me, he said, that I should not go, least their Foolery should provoke me to Passion. At the Day appointed they came to the place, with a great Multitude from Places adjacent, to hear and see what should there be done; being met, they were slow, and had no great Courage to begin the Search, but my Wife spurred them on, and bid 'em cheer up, and take Courage, *for if they had found any Child, she would be content to suffer Death for it.* Thus she upbraided their Faintness and Folly; but many blamed her, for they who had behaved themselves so devilishly all along, who knew what they might have laid there? To which she answered, she made no doubt, but God was above the Devil: So they being greedy of her Life, took Courage to proceed, hoping still to get Honour to their Revelations by our Death; so Margaret Bradley drew a Circle with a Staff of about 10 Yards Circumference, and said, *She had it by the Revelation of Jesus Christ, that the Child was within that Place;* and so got some to begin to work, but the Ground proved so hard a Gravel, that the indifferent Observers desired them to shift to a softer place; and they not being able to dig any farther, departed with Shame and Confusion.

Note here, that Mary Dawson (who was afterwards Mary Langborn) long before this came one Morning by break of Day to my House, my Wife being gone that Night to a Neighbour in Travail; she called at the Doors and Windows, and told me she would do me no harm, I told her, that was little of my Fear; when I came to the Door, she asked me if I knew any thing

* *A sort of Fuel digged out of the Earth.* † *i. e. hide.* thing of the * *Peat-mow*? What *Peat-mow*, said I, dost thou mean? I know nothing of it: Yes, but thou dost, says M. L. For 'twas there thou didst feel the Child, as it is revealed to me; yet this very Woman afterwards did averr, that the Child was Buried, as aforesaid. Being thus miserably disappointed, and despairing to get my Life this way, because none of their Revelations would hold, the aforesaid M. Langborn, my Wife's eldest Sister came by Night, and calling upon my Wife, desired to speak with her, who said, What art thou not yet weary, what hast thou yet? *Answ.* Nothing but Good for thee, I will assure thee, I'll do thee no harm, so she went to her; then said M. Langborn, I have seen, I have seen, by the Revelation, of Jesus Christ, that thy Husband will certainly destroy thee, and that he will hang by the Neck for it, and that thy Children shall be left desolate, and shall be scattered and sit in other Folks * *Nooks*, and none shall have Compassion on them. Go, go, said my Wife, I have so good Experience of your Revelations, that if I had doubted my Husband's Love, I should now doubt it no more: As for my Children, I hope God will provide for 'em, and I have better hopes of them, because that Spirit has always been a Liar; but I see it's in vain to talk, we must take another course with you; once more I advise thee to go home and be quiet, and abide with thy Family, and keep thy Children together, as long as thou canst; let the Lord do with me what he will, I am his own, I fear you not at all; take thee no care for me, for he will do it; and as for thy Threats, I fear 'em the less because thou speak'st 'em.

Thus they continued time after time; sometimes one, and sometimes another, and sometimes two or three together came to me with their pretended Revelations and Messages, and telling me they were the Instruments that God had chosen to discover all my secret Villanies, &c. So, that now, when all their old ones failed, they had new Revelations that I was guilty of the Death of some Persons, nearly related to them and me: I could not forbear to bewail my Unhappiness, who had already waded through a Sea of Troubles and Reproaches, a Burden Intolerable, had I not been supported by a God of Truth, and a clear Conscience, that still the Devil should be suffer'd to throw so many of his Envenom'd Darts at me; nor cou'd I choose but be concerned, that those Persons for whom I once had so great a Respect, shou'd be strayed into such a Wilderness of Error, that I thought it next to impossible they should ever find the way out. Reason was now so taken from them, that the Devil could make them believe any thing: Yet I thought it much more happy to be thus abus'd, than that I should have been an Abuser, and that this Burthen was far easier to bear, than a guilty Conscience would have been, tho' no Creature in the World had known it; I can safely call God to Witness, that if ever I knew any in the World, for whom I would have ventur'd my Life to do them Good, it was these very Persons the Devil made my Accusers; so sadly were they Bewitched, and led Captive by him at his Will; and now, that no manner of Arguments, nor their own Experience of so many shameful Disappointments, would move them to any observable Sense of their Delusions, I resolv'd to jangle no more; but considering what Loss I had sustain'd by the aforesaid Women, and that many other Quakers, especially their own Husbands were intoxicated by their Diabolical Eloquence, yea, and that they had bred some Suspicion of me for a while in others of their Acquaintance, we thought it reasonable to proceed according to Law against them, and both to recover our Damage, vindicate our Good Name, and publickly to manifest the Workings of their Fantastick Spirit; whereupon I brought my Action of Defamation against the three Women and their Husbands. Thomas Langborn, for Default of Appearance, suffer'd a Judgment. Henry Winder having declar'd against him for 300 l. Damage. This was obtained, 25 and 26 Carol. II. and at the same time a Writ of Enquiry came down; whereupon a Jury was Impannel'd, which sat at Penrith in the County of Cumberland, Mr. William Williams of Johny-ball, Gent. being Fore-man, Mr. Robert Willison, and other Principal Men of Penrith made up most the Jury, who being met on a Day appointed at Elizabeth Robinson's of Penrith to examine the Matter, I desired the two Justices afore-mentioned, to inform the Jury what they knew of the Matter; they both came, and before the Jury gave a full Account of the Particulars transacted before them; after them John Noble (who was Deacon of that Church I had left, and now returned to again; Dr. Richard Gaspin now of Newcastle, being then our Minister in the Parish of Grasscock) declared his Knowledge being as much concerned as either of the Justices; for he was within at all the Examinations and Assizes, and received several long Letters from them, and longer Discourses, from all which he gave a full Account of the whole Business, of all their Revelations, Accusations, and miserable Events; also of the Reputation of the Party charged, that he was always accounted a very faithful just Man, and that he had for a long time experienced him to be so; the Gentlemen of the Jury having full Satisfaction in these Reports, after a little Deliberation, gave a Verdict for me, and 200 l. Damages. Easter Term, 26 Car. H.

The

The Writ of Enquiry was Executed, and Judgment thereupon, and afterwards Execution thereupon, entred Rotulo. 1578. where it may still be seen in Mr. Windford's Office in the Common-Pleas, as also all other Records in this Case hereafter mentioned. Now Tho. Langhorn and his Wife had before this made Sale of their Goods, and were gone up to London, but employed John Mounsey of Patterdale to be their Attorney, and Mr. James Bird of Browham, now a Justice of Peace for the County of Westmorland, was Henry Winder's Attorney. At London they stayed about a Year, when they came home we Arretted them; But they still were very obstinate, and scorn'd to pay any thing; to Prison they would go, possess'd of their old proud Error, and so to Carlisle they went, and remained Prisoners almost 5 Years, practising their beloved Passive Obedience, and Glorifying in it. At length Time and Experience a little humbled them, so that some Confessions they would make that they had done us wrong, but none proportionable to the Heinousness of their Crimes; yet my Wife being moved with Natural Affection towards her Sister, notwithstanding her former Malignity against her, did daily Sollicit me to let them come forth, which accordingly I did for a very small part of my Damage, they being a little more humbled at last to ask Pardon; for I resolv'd till they made Submission, or paid the Money, there they should stay; 'twas not the Money I desired, but their Repentance, which in part I have now seen, more than once I expected.

Note, That this Mary Langhorn was formerly the Wife of John Dawson of Huston-John, after whose Death she did at divers times express to Henry Winder (then a Widower) her great Affection to him, and Desire to have him for her Husband; but his Love was set on her young Sister Anne, his present Wife, so rejected Mary's Sollicitations, which enrag'd her to that degree, that ever after, her Anger was implacable. However, she took another Husband, and in Prison she bare him Twins, a Son and a Daughter: And to manifest her wilful Impenitence, or immortalize her Infamy, she named one, Innocent Prisoner, and t'other, Harmless Sufferer, so firm was her Delusion yet, tho' they could not in all this time chuse but have many Convictions, seeing there was not from the beginning to the end any one Accident that might cause them to hope for other Reward than Loss and Shame. Every thing contradicted their Design, had their Understanding been awake, or sound and clear; but that and their Conscience were perfectly stupified; but at last she thaw'd a little, for the Friends saw it dishonoured them all: This Mary lives yet in Helton, and is quiet.

During their Imprisonment, I brought my Action, 1. Against Tho. Bradley, and Margaree his Wife, who lived in another County, and Poor, Skulking in Holes. Term. Pasche. 26. Car. 2. I had an Exigent against them, and Michaelmas following actually Out-law'd them.

Term. Pasche 27. Car. 2. a Declaration against Bradley.

Term. Trin. 27. Eiusdem Regis, I obtain'd Judgment, and a Writ of Enquiry.

At length I had them into Appleby Gaol, but some of their Friends got them out by a Trick, so they run away, and as I heard, lived miserably Poor. I knew they were not able to pay, so lest they should die in Prison, I took them up no more; this is the Exit of the second couple of my Accusers. 2. I brought my Action, also against Edward Walker and his Wife: He put in his Appearance, so the Cause came to a Tryal at Common-Law at Carlisle. When they saw I had Proof sufficient to cast them, they inform'd their Council that I had 200 l. Damage granted me before, on the same Account; and by this the Judge was moved thus to direct the Jury. Gentlemen, you see the Plaintiff has proved sufficiently, that this Woman hath spoken and done such things, as if proved, might have taken away his Life, but she makes no Proof, so that he must be found Damnify'd. Yet because he hath had 200 l. granted him before, and because she is a Woman (and we all have Wives) you must be moderate in the Damage: Hereupon the Jury brought me in 10 l. Damage, and allowed me Costs of Suit. Term. Trin. 26. Car. 2. I had this Issue entred Rotulo. 495.

Michaelmas following I obtain'd Judgment, upon the Verdict aforesaid, and Execution against the Body of Walker and his Wife. Trin. 28. Eiusd. Regis, a Scire Facias against Walker, and then a Judgment thereupon Michaelmas following; all which I again mind the curious Reader, that he may see, with all my Declarations against them, on Record in Mr. Windford's Office.

Nothing would please Walker's Zeal, but to be a Suffering Witness too for the same glorious Cause, so to Prison I sent him and his Wife, where they staid, I cannot say, till they were willing to pay me, but till a good Samaritan, as they call'd him, paid the Money, and got them a Liberate without their License, who, I think afterwards wish'd he had not so done; for they were not half Humbled, nor would acknowledge it a Kindness, nor Re-pay the Money, lest thereby they should confess some Fault, though so small a Sum was easie for them to pay; however at last they suffer'd him to take it.

‘Spiritual Pride, it seems by this, was still predominant in them, they would not draw any Suspicion upon their Infallibility and Perfection, and hence not a jot more of Condescension could so Obliging a Person obtain of these Stomachful Friends; I hope longer Time and Experience (if it has not yet) will make them wiser in all things, and so bring them and all Christians of different Perswasions into a nearer Neighbourhood and Union; that as there is but one God, there may be but one Faith, one way, &c. I pray God graciously discover to all my proud Enemies, more of their Errors and grievous Miscarriages, for they had need, like *Peter* or *David* to Weep bitterly, and Repent in Dust and Ashes; and the good Lord pardon them, for they knew not what they did, and served they knew not whom: Through the Grace of God I do freely forgive them all. As for their Bloody Threats of Destruction to come upon me and mine from the Lord, I find to my Comfort, that the Curse Causeless shall not come, as they also may observe: I know that Blessings and Curses are not theirs to dispose of, but kept in wiser Hands; hitherto the Lord of his infinite free Mercy prolongs my Days with my Dear and Faithful Wife and Children, whom he hath encreased, preserved, and abundantly Blessed; my whole Family he hath spared, as a Father spares his own Son that serves him. And this I declare, as I am bound, to the Praise of his Goodness and Truth, and to set to my Seal to his sure Word, That in the Fear of the Lord is strong Confidence, and his Children shall have a Place of Refuge, Prov. 14. 26, 27. Also that in the Way of Righteousness is Life, and in the Path-way thereof is no Death. Prov. 12. 28. Now that this Story may be a Caution to all that heard or now read it, to walk humbly with God, and beware of groundless Extreams; is the Prayer of him that’s an unfeigned Lover of all good Christians.

From my House in Hutton-John, in the Parish of Graistock,
and County of Cumb. this 9th of July, 1696.

Henry Winder.

‘William Layton, Esq; dyed soon after these things were done; others attest, as follows.

‘So much of the Transactions herein set down as relates to my self, is true, Witness my Hand,
Andrew Hudleston.

‘In Testimony of the Truth of all the Material Passages related in this Narrative of Henry Winder’s Struggle with the Quakers; and particularly of the Search on Sparkhead-moor, and the Tryal at Carlisle, we set our Hands,

John Noble of Penraddock,
Adam Bird, Sen. of the same, } all in Graistock.
John Atkinson of Mosherby }
School-master.

Edward Martin of Dacre Adjacent,
Thomas Hodgson then of the same,
Thomas Robinson, and Elizabeth his Wife of Todrick, within named, are also yet living there.

P O S T S C R I P T.

‘THE Survivors of my Accusers remain Quakers still, but very quiet, speak little of Revelation, deny Perfection in this Life, as well they may; pretend a reverend Esteem of the Scriptures, yet hold many odd Fancies, as that the Heathens who never heard of Christ with the outward Ear (as they term it) may yet be good Christians, if they obey the Voice of Christ within, but they will not take the Scriptures for the only Rule. What is within said of their many false Charges, and Revelations, with the Approbation and Assistance of many other Quakers, doth sufficiently evince the Dangerousness of their Spirit. But for further Caution, and to satisfy such as probably will enquire why they choose me for their Mark to shoot at, I think it not impertinent to declare, as follows:

‘I well remember when that Sect first came into our Country, some of them came into our Parish-Church, where excellent Mr. Gilpin was our Minister. So bold and resolute were those Quakers in Behaviour, and many of them so furnished with thwarting Arguments, and cross Answers, that our Learned Minister being not yet acquainted with their new Cant, seemed to me sometimes almost at a loss for Replies; whereupon I, and others of the Church were sadly shaken, and some of us so tickled with this new Doctrine, that we withdrew from our former Communion, and appeared to vindicate the Quakers; and herein my Wife was entangled

entangled and seduced with me; this was sadly repented by our Pious Minister and People; and on this very Account the Church appointed a Day of Humiliation, the Ministers and others came to me, and to several that were now grown disaffected, to desire us to be there on that day: I think we were all prevailed with to go; and indeed a day of very great Humiliation, and tenderness of Heart it proved: Many that were shaken, or stood tottering were reduced, well satisfied, and confirmed, for the Rent had like to have been very great: I remember at this time I was so satisfied, that I had secret Resolves to comply with the Church, and made some open Recantation, but these Convictions stay'd not long; the Arguments of the *Quakers* were continually buzzing about me, and scarce any thing else could get my Audience, so that I was quickly again where I was before; upon which several Meetings were appointed by the Minister, and chief of the Society, to discourse these Matters. I being now much in Company with the *Quakers*, was grown too hard for Arguments; to them I would go, as *Jer. 2. 24, 25.* and to them I did return, and was very constant with them, I think also indifferently well beloved by them. For soon after my Entrance among them, they reposed a great Trust in me, viz. to be Receiver of all their Collections in the County; which obliged me to go frequently to their Monthly Meetings for several Years. By being thus concerned, I had opportunity to discourse with many of them from every Quarter, whereby I found a very great change from what was at the beginning; much Jarring, and Discord, secret Envyings, and different Opinions; this caused much Disquiet and Anguish in my Mind, and put me upon a new Examination of the Grounds of Religion: Therein I considered both what I had renounced, and what it was I now entertained in the room thereof. I remember that the first thing that induced me to leave Communion with the Church, was a Conceit, *That the Scripture was not the Word of God*, for the Word was God himself; and the Scripture a dead Letter, and the Letter kills; therefore I thought the Scripture could not be the Rule of Faith and Worship; and that such as teach by it, must be blind Guides, and if the Blind lead the Blind both must fall together. The Rule to which I thought I was to take heed was a Light within; there was the Word of God directing me what I must do to be saved; so I judged it needless to do, or know any thing, which that Light shewed not to be necessary, and by that Light I saw no Necessity of outward Ordinances; so concluded they were but Commandments of Men, and not to be regarded, &c. This being the Foundation of my Relapse to *Quakerism*, I next considered, why others opposed this my Notion, as my self had once done; and I found they opposed the Sufficiency of this Light within, from a Belief that God had given the Scriptures for our sufficient Rule, and that the Scriptures contained all things necessary to be believed and practised. I had no way to prove the Sufficiency of my Light, but by the Scripture, which I fancied referred me to it; so this revived my Suspicion of that Article, especially considering it was to no purpose for Men to teach any Doctrine which they could pretend no Scripture for, this forced this Inference upon me, *If all Doctrines must be proved from Scripture, then doubtless Scripture is the Rule*; but I see 'tis, and it must be so; therefore I cannot avoid this Conclusion, *That the Scripture is the Rule*, and if it be, then here was my first Mistake: This made me remember who they were I had left, even those that taught this very Doctrine; and then why I left them, and that was at first, *because they taught this Doctrine*; thus I proceeded from one Consideration to another, to a fresh view of the Sacraments; for when I could not escape the aforesaid Conclusion (though it went much against my Mind) that the Scripture was the most sure and perfect Rule, it brought me thus to reason the Case. *If the Scripture be the Rule, the Sacrament of the Lord's Supper is surely a Duty*, being therein so expressly required; If a Duty, then sure I cannot without Sin live in the Neglect of it, or condemn others use of it: But of all this am I convinced; therefore among the *Quakers* I cannot stay with a clear Conscience, &c. *I will arise and go to my Father's House.*

Notwithstanding all these Convictions, I continued to frequent their Meetings, until I thought the Lord left me, or ceased to shew me my way, or to strive with me to return. Then I fell into a Temptation, wherein I was so cast down, that I despaired to receive Comfort any way, but under the Ordinances appointed in the Scripture: And now through infinite Grace to a great Backslider, I returned to that Church from whence I came out, and therein I abide, and stand to this Day. This did very much displease the *Quakers*; for many a Call and Invitation I had from them to return. When they saw nothing would prevail, they began to envy me, and their Love was turned into Malice, which eats like a Canker; from which at last broke out the aforesaid Tragedy. If this was not the thing that so incensed them against me, I know not what was, except what I said before of *Mary Dawson*.

Witness my Hand;
Henry Winder.

POST.

P O S T S C R I P T,

Touching their Answers and Parallel Cases, by F. B.

Dissenter, BLESS me ! here are the most Bloody Prophets that ever I read of, what ? Will nothing serve them but the Blood of such as forsake them, and discover their Errors ? But, pray, did they not answer this Narrative of Mr. *Winder's*, nor deny these Prophets to be of them ?

Churchman, Answer, yea, but nothing to the Purpose ; *Benjamin Coole* in his Reply, said, They were *Whimsical and Mad*, but not while their Revelations were proved Imposture ; *Thomas Camme* said, He'll not justify the Woman in any thing wherein they missed the Line of Truth : Again, 'The Quakers never owned the Women in their Complaint to the Magistrates : Again, They might miss in some Circumstances of their Management : Here are the most part of their Denials that I find, but never deny'd them, or said even so much of them, till their Imposture was publickly manifested. But after this, Mr. *Winder* Published his Vindication, Anno. 1699, Entitled, *A Penitent Old Disciple*, &c. Wherein he continues his Charge, and Defends himself ; but because both the Narrative, &c. and the Defence of it are both, with other Books, Bound up together in a Book, Number 597, and will be laid up in *Christ's-Church-Colledge Library* in *Oxford*, for Publick Service, I now dismiss them.

Dissenter, Bless me ! what is this all ? What ? Were they not able to produce a Formal Instrument against them, as they did against Mr. *Barnard*, Mr. *Keith*, your self, and others that you have shewed ? This shews the Quakers guilty of what they are charged with ; but, pray can you give us some Parallel Cases, for I never heard of such Bloody Prophets before ?

Churchman, Yes, and you shall have them freely, viz.

First, Anno. 1693, they Indicted me at the Old-Baily, London, to move, stir up, cause Disorders, Tumults, and miserable Slaughters, yea, as their Words are, Maliciously, Seditiously, and Illegally, &c. With abundance of like Import, and more largely recited, Part II. p. 76, 77.

Secondly, Touching the Bristol Conspiracy against me ; First, *Benjamin Coole* Prints a Paper, call'd, *A Letter to Francis Bugg*, as an Answer to my Paper sent him, Entitled, *A Christian Invitation to a Friendly Conference*, &c. And indeed, I was once minded to have Re-printed them both in this Part, with a Reply, but find I shall not have room at this time ; however, in that Printed Letter of his, he calls me a Contentious Apostate, a Notorious Perverter, a Malicious Forger, a Betraying Judas, with other Quaker-Language. And his Disciples believing him that I was such an one, they doubtless thought they did their God, i. e. their Light Within, signal Service to throw me into Prison, and being far from home, and a Man in Years, probably they might hope to dispatch me ; but, blessed be God, I hitherto have been Providentially delivered from their many Plots ; for as I had a Jury at London, not of Quakers, but of Christians, who brought in their Verdict *Ignoramus*, and thereby disappointed their Blood-thirsty Design ; So at Bristol I had timely Notice of their Conspiracy, and (as *Athanasius* in his Case said) escaped the Hands of Cut-throats, or, which is almost Tantamount, such as design'd to have thrown me into Prison, where (being nigh 200 Miles from home) I might have perished, not being able to grapple with their Fund.

Thirdly, Nor was their Envy at Norwich much short, for there they had me before the Recorder of the City *Gardener*, Esq; one of Her Majesty's Justices of the Peace, only and alone for asking this single Question after their Meeting concluded, viz. Do you own the Ninth Commandment ? This was all the Occasion of the Inveterate Mallice of *John Gurney*, Shoemaker and Quaker in that City, and his Brethren ; and for more of this, see Part III. Sect. VI. and Part V. Sect. XXXIV. I might mention other Instances, but the History of their Persecution in *Pensilvania* foregoing, shall suffice to supply that Defect.

Dissenter, I grant all these to be Inhumane Usages, and contrary to their own Pretences, which renders them, viz. *Coole*, *Gurney*, *Whitehead*, and the Heads and Chief Actors of these Barbarities, as *Coole* said of the Women, not only Whimsical, but Mad ; yet it doth not reach the Case ; nor does it appear, that these Persecutors that you have named, did so directly, (whatever the Consequences might have been) seek your Blood, therefore not a Parallel Case.

Churchman, I grant what you say, but withall, I cannot find a nearer in England, their Power considered : And therefore I must shew how the Arian Hereticks dealt with good *Athanasius*, as to both Names, Censures, and other Prosecutions ; and I think I can reach the Case, and hold Parallel with the Quaker Prophets against Mr. *Winder* and his Wife. See *The Lives of the Fathers*, by Dr. *Cave*, Vol. II. p. 144. viz. 'A Cheat, an Imposter, a Man broke loose from the very bottom of Hell, such as ten Deaths could not expiate, an Inveigler into Impieties : Again,

Again, p. 77. Athanasius is Indicted of Murder, and a dead Man's Hand produced, as Evidence of the Fact. p. 80, 81. He was charged with Vice and Immorality in his Indictment, viz. He stood Indicted of three Crimes, Oppression, Ravishment, and Murder; that of Oppression was made little of, the next part of the Charge, concern'd Force and Ravishment, That he had offer'd Violence to a Woman, whom they had prevail'd with to come into the Council, and to Own and Attest the Fact; who accordingly declared, That for her self, she had Vow'd Virginity; but that having Entertain'd Athanasius into her House, he had violently forc'd her into Lewd Embraces. Athanasius, who had smelt something of the Design, being brought into Court, came, attended with Timotheus, one of his Presbyters, between whom it was agreed, that Timotheus should take his Part upon him. The Judges calling upon Athanasius to Answer the Matter of Fact alledg'd against him, he stood Silent; but Timotheus turning to the Woman, Woman (said he) Was I ever in your House, did I ever, as you pretend, offer Violence to you? To which, with some Quickness and Vehemency she reply'd, stretching out her Hand, and pointing to him with her Finger, Yes, yes, you are the Man that Forcibly Press'd upon me, and Stain'd my Chastity and my Honour; adding, as in such Cases is usual, both Time and Place. The Cheat thus plainly discovering it self, put the Contrivers of it to the Blush. But that which of all others, gave the most pleasant Diversion to the Synod, was, the Tragic-Comick Scene of Arsenius the Meletian Bishop, the Murdering of whom was charged upon Athanasius, for Proof whereof they produced a Box, out of which they took a Dead Man's Hand, dyed and salted, which they affirmed to be the Hand of Arsenius, whom Athanasius had made away: And to make the Wickedness still more Enormous, added, That he had done it to Magical Purposes, to make use (p. 82.) of it in Arts of Diabolick Conjuraton. The Truth and Validity of which Charge, will best appear by a short Survey of the whole Matter.

Arsenius, who stiles himself Bishop of Hypsela, whereof Meletius himself had been sometime Bishop, having fallen under some great Irregularity, had, to avoid the Conviction and Censure of his Metropolitan, withdrawn himself. This Opportunity, John, the chief of the Meletian Party, thought fit to embrace; to fasten a most desperate Calumny upon Athanasius. For which End, he and his Confederates find out the Man; treat him with all Kindness and Courtesie, perswaded him still to conceal himself, Lodging him for that Purpose with one Pinnes, one of their Confidants, Presbyter of a Monastery in Thebais. This done, they give it out in all Publick Places, that Athanasius had privately Murdered Arsenius, shewing about a Dead Man's Hand, which they affirmed to be his. The News hereof was not long before it was by the Eusebians conveyed to the Emperor, who gave order to his Brother Dalmatius, to enquire into it. And tho' upon Notice given him by the Censor, he slighted the Matter, as a thing sufficiently improbable in it self; yet knowing the Malice and Subtilties of his Enemies, and that the Emperor had taken Cognizance of it, he thought it not prudent to be unprepared for his own Defence.

Immediately therefore Athanasius sent one of his Deacons into Thebais to search for Arsenius, whom he had not seen in many Years: The Deacon, by the help of Pecosias, Sylvanus, and some other Monks, understood at length where he lay conceal'd. But coming to Pinnes his Monastery, and entering the House, they found indeed, that he had been there, but the Bird was flown. For upon the first News of their Arrival in those Parts, Pinnes had clapt him aboard, and by the Assistance of Helias a Monk, had convey'd him down into the lower Egypt. Missing the Man, they, however seiz'd upon Pinnes and Helias, whom they brought to Alexandria, and presented to the Governor, before whom they freely confess'd, that Arsenius was alive and well, and that Athanasius was Guiltless and Innocent, as Pinnes himself tells John the Meletian Bishop, in his Letter to him: All which, Athanasius presently certified to the Emperor, who by his Answer, testified how severely he resent'd the Unjust Proceedings of that Turbulent and Malicious Party.

But, that I may bring up the Parallel to the Case of the Quakers, with Mr. Winder and his Wife, give me leave to proceed a little farther: And thus stood things till the Synod of Tyre, when this wretched Device was again dressed up, and brought upon the Stage; at which time the Providence of God strangely furnished Athanasius with an Opportunity to Silence the Malice of his Adversaries beyond all Possibility of Evasion. The Meletians had strictly charged Arsenius to keep close; but he tempted with Curiosity to see how things went, had privately conveyed himself to Tyre, intending to lie there Incognito all the time. It happened, some Servants belonging to Archelous, the Governor being then at the Tavern, heard a Rumour whispered, that Arsenius was then in Town, which they immediately told their Lord; who with equal Secrecy and Diligence found him out, and apprehended him, giving Notice of it to Athanasius. The Man, unwilling to be false to those that employ'd him, and loath that the whole Frame of the Plot should be Revealed and Unravell'd, at first deny'd himself

himself to be *Arsenius*, till *Paul*, Bishop of Tyre, who had formerly known him, convinc'd him, and beat him out of that Refuge. p. 83. The Day of the Tryal being come, and the Case of the Impudent Strumpet (before-mentioned) dismiss'd, this of *Arsenius* was brought on, the Prosecutors boasting, that now they should make not their Ears, but their very Eyes Judges in the Case, therewith producing the Dead Hand, which the said *Arsenius* was said to have had Dismember'd. At which a great Shout was made in the Synod, many believing it to be true, and others, that nothing could appear to the contrary. Silence being made, *Athanasius* gravely asked the Judges, whether any of them knew *Arsenius*? Which when several affirm'd, he commanded him to be brought into Court, and again asked, whether this was the Person, the Man whom he was charged to have killed, and cut off his Hand? The Case being too Notorious to be deny'd, while Men were in a strange Surprise, and Suspence about it; *Athanasius* turns back the Man's Cloak, and shews them one of his Hands, and after a little Pause, to give them time to suspect it might be the other Hand, he puts back the other side of the Cloak, and shews the other Hand: And, now, Gentlemen (*said he*) *Arsenius* you see has both his Hands, but where a third Hand is to be had, that was cut off, I leave to my Accusers to discover. Thus ended the Plot, not more to the Pleasure and Satisfaction of the Innocent, than to the Shame and Confusion of the Guilty.

Thus have I finish'd the Parallel Cases, and shewed, that the Malice of the Arian Hereticks against the Orthodox Christians, equalize that of the Quaker Heresie against Mr. Winder, Mr. Keith, and my self. And might proceed to many other Instances, but this may serve, to shew, that as both their Designs were for Blood, so the Cause was the same on both Parts. And therefore, I may say, alluding to the Doctrine of our Blessed Saviour, *Luke 23. 31*. If they have thus Abused, Traduced, and Maliciously Persecuted such an excellent, as well as eminent Man as St. *Athanasius*, whose Faith and Patience (as said in the Oxford Decree, p. 413.) in Defence of the Cause of Christ, was great, beyond Example, and will be Memorably Celebrated wheresoever the Gospel shall be Preached. Why then should we marvel, or at all grudge to bear a part of the same Usage, which our Lord Jesus Christ underwent from the Hard-hearted Jews, which St. *Athanasius*, and many of the Ancient Fathers underwent from Ancient Hereticks, who came so far short of the Perfections of the latter; and therefore,

When I read of, and consider the fervent Zeal, and undaunted Courage, manifested in the Lives and Deaths of the Holy Fathers, made mention of by Dr. Cave in his two Volumes; and his Primitive Christianity, I cannot but conclude the Parallel Cases, touching the Primitive Fathers, and Holy Confessors in the Prayers of our Church, saying, *And we also bless thy Name, O God, for all thy Servants departed this Life in thy Faith and Fear; beseeching thee to give us Grace, so to follow their good Example, that with them we may be Partakers of thy Heavenly Kingdom: Grant this, O Father, for Jesus Christ his sake, our only Mediator and Advocate. Amen, Amen.*

To compleat this Section, I have only some necessary things to add,

First, The Character of this excellent Man, by *Nazianzen*, somewhat abbreviated.

Secondly, The Character of *George Fox* the Journey-man Shoe-maker, given by the Quakers, and their Defences of him briefly Contracted.

Thirdly, The Character of some of those Quakers who have Celebrated his Memory.

Fourthly, Some few Hints of *George Fox's* Self-Exaltations, especially of his great Talent which he had, namely, Lying, all which may serve for an Appendix to Part III. Sect. VII, VIII, IX, X, XII, XIII.

Fifthly, *John Whiting* Challenged, his Answer, with some Remarks upon it.

First, The Character given by *Nazianzen* of *Athanasius*, p. 191. Ibid.

First, Take the Character of St. *Athanasius* from the most Elegant Pens of that Age, namely, *Nazianzen*, viz. 'He was (*said he*) as Humble in his Mind, as he was Sublime in his Life, a Man of an inimitable Vertue, and yet withal so Courteous, that any might freely Address to him, Meek, Gentle, Compassionate, Aimable in his Discourse, but much more so in his Life; of an Angelical Look, but much more of an Angelick Temper and Disposition; Mild in his Reproofs, and Instructive in his Commendations; in both which he observed such even Measures, that his Reproofs speak the Kindness of a Father, and his Commendation the Authority of a Master; so that neither was his Indulgence over-tender, nor his Severity Austere; but the one savour'd of Gentleness and Moderation, the other of Prudence, and both the Effects of true Wisdom and Philosophy. He was a Man that so govern'd himself, that his Life supply'd the place of Sermons, and his Sermons prevented his Corrections; much less needed he to Cut or Lance, where he did but once shake his Rod. In him all Ranks and Orders might find something to admire, something particular for their Instruction: One might commend his unwearied Constancy in Fasting and Prayer; another, his Vigorous, incessant, Persevering in Watching and Praises; a third, his admirable Care and Protection of the

the Poor; a *Fourth*, his resolute Opposition of the Proud, and his Condescension to the Humble. The Virgins may celebrate him as their Brideman, the Married as their Governor, the Hermits as their Monitor, the Simple as their Guide, the Contemplatives as a Divine, the Merry as a Bridle, the Miserable as a Comforter, the Aged as a Staff, the Youth as a Tutor, the Poor as a Benefactor, and the Rich as a Steward. He was a Patron to the Widows, a Father to the Orphans, a Friend to the Poor, a Harbour to Strangers, a Brother to Brethren, a Physician to the Sick, a Keeper of the Healthful. *Lives of the Fathers*. Vol. II. p. 191.

And (says Dr. Cave, p. 192.) this and much more has that incomparable Father, *Nazianzen*, who says in the beginning of that Encomiastick, That to commend *Athanasius*, was the same thing as to commend Virtue it self, that the Course of his Life, was accounted the Standard of the Episcopal Function, and his Doctrine the Rule of Orthodoxy; the Archiepiscopal Bishop, the Pillor of the Faith, and a second *John Baptist*. The truth is, he was a Man of real and unfeign'd Piety, of an impregnable Courage, which no Dangers or Troubles could daunt; of a most active and unconquerable Zeal for the Catholick Faith, in the Defence whereof he held up the Bucklers, when the united Strength almost of the whole World besides press'd upon him, and which never flagg'd under so many Years potent Opposition, and so many, and such barbarous Hardships as were heap'd upon him. He was (as the said Father says of him) an Adamant to his Persecutors, and an Loadstone to Dissenters: The one found him incapable of Impression, no more apt to yield than a Rock of Marble; the other, by a singular Meekness, and a generous Patience he drew over to himself; or where not that, he drew them at least to a secret Reverence and Veneration of him. He was, in short, what *Vincent of Loire* truly says of him, a most faithful Teacher, and a most eminent Confessor.

Again, p. 193. *ib.* his Works were held by the Orthodox of great Estimation. *When thou meetest with any Treatise of Athanasius* (said Abbot *Cosmas* to the Author of the *Pratum Spirituale*) *and hast no Paper at hand to transcribe it, rather than fail, write it upon thy Coat.*

Secondly, The Character of George Fox given by the Quakers.

I will begin with *Ann Docura*, one of their publick Scribes, who in her Book, *An Apostles Conscience expos'd*, &c. p. 43, 44, who thus saith, George Fox was a very wise Man, a Man of great Courage in what he undertook, and always successful. Next, *Samuel Carter*, and *George Smith*, in their Book, *The Liberty of an Apostate Conscience*, &c. p. 29. Thou (*Francis Bugg*) revilest and speakest evil of George Fox, &c. but we have Cause to believe better things of them all. Again, their Champion *Henry Pickworth*, in his Book, *A Narrative of a Charge*, &c. p. 4, 9. Whereas *Francis Bugg* accuseth George Fox, with making himself equal with God, it is a Lie, of which George Fox is acquitted to his Eternal Defence. I shall next give a Hint of the Character Fox's Disciples gives of him, in several Testimonies as Prefaces to the three Folio's said to be his Works, and printed since his Death by *George Whitehead*, *Stephen Crisp*, *Tho. Elwood*, and others: And first, thus saith *Elwood*, George Fox was free from Affectation in Speech or Carriage, not applauding himself, Instructive in Communication, &c. Again, *Whitehead*, *Crisp*, and others, thus. That we never saw him applaud himself, [for Confutation, see Part II. p. 140. Part III. Sect. X.] but was an able Minister, and the first effectual Promulgator of the Gospel in this Age; whose blessed Memorial will everlastingly remain — our Elder Brother in Christ, — an Holy Apostle, a true Prophet, a Man of God, the Jacob of the Age, (comparing him to) *St. Stephen*, *St. Paul*, and to *Moses*; (yea, said they) He was a Fix'd Star in the Firmament of God's Power, shining as the Brightness thereof; zealous for the spreading of Friends Books for the Service of Truth; He became Famous and Honourable in the Church. [For a Confutation of all, see Part III. Sect. VII, VIII, IX, X, XI, XII, XIII.] Moreover, thus saith their Prophet *Solomon Eccles* in his Book, *The Quakers Challenge*, &c. p. 3. The Name George Fox (said he to his Opponent) Thou art not worthy to take into thy Mouth, who is a Prophet indeed, and hath been faithful in the Lord's Business from the Beginning. It was said of Christ, that he was in the World, and the World was made by him, and the World knew him not: SO it may be said of this true Prophet (George Fox.) And another of their Prophets writing from *Barbadoes* to George Fox, as recorded in their Book of Out-Land Letters, (and vindicated by *W. Penn*, in their Book, *Judas and the Jews*, &c. p. 44.) gives George Fox these blasphemous Adorations, viz.

IX. Dear George Fox, who art the Father of many Nations, whose Being and Habitation is in the power of the Highest, in which thou Rulest, and Governs in Righteousness, and thy Kingdom is Establish'd in Peace, and the Increase thereof is without End. These two last recited Passages, (with divers others, from other of their Prophets of like Import) are more at large recited out of their Book quoted in Part III. Sect. XII, XIII.

X. Christopher Atkinson bears Testimony to the Doctrine of this Impostor Fox, in these words: *And the said George, thro' the Freedom of the Spirit of God in him, declar'd to him (John Gilpin) the wonderful Mercy which he had receiv'd of the Lord, in bringing him out of the Customs, and Fashions, and Traditions of Men, &c. See his Book, The Standard of the Lord lifted up, &c. p. 5. And David's Enemies discover'd, &c.*

Thus have I taken a few of the Quaker-Prophets and Writers, who have, with many others, born Witness to George Fox, his Miracles, Visions, Revelations and Doctrines; amongst which, this Christopher Atkinson was not the least, who in his *Standard, &c. p. 5.* thus saith, *And I proclaim to all the World, the Dead are raised, the Leapers cleansed, the Blind see, and the Lame walk. Honour be given to the Lord God Almighty, which was crucified, and is arising with Healing in his Wings, &c.* It is not my Business now to observe this their Doctrine, but shall proceed to Characterize these their Eminent Authors, that thus celebrate the Memory of this Impostor George Fox, that so, not only his Name, but even the Names of his Admirers may remain to Posterity, a Stink, a Reproach, yea, and a By-word for ever. Saying, have you read of that Grand Impostor George Fox, the Follower of the Gnosticks, and the Founder of Quakerism, together with his blasphemous and debauch'd Admirers. Therefore,

Thirdly, The deserved Characters of some few of the Quaker Authors, who have thus Celebrated the Memory of George Fox, that Impostor.

I am now got into an open Field, for if I were minded, I presume I can name an Hundred, who have wrote in concurrence with, and in defence of, their admired Idol Fox, equally guilty of the same Enormities with the forenamed, and whose Characters, to write at large, *First*, touching their Immoralities; and *Secondly*, their Lies and Blasphemies would take up a Folio. But I shall content my self with these few, as a Sample of the rest. See the Margin of Part IV. Sect. XXIII. p. 350. and Part III. Sect. XII, XIII. I shall therefore begin, *First*, with Ann Docura, who stands convicted in my Book, *Jezebel withstood, and her Daughter Ann Docura publicly reprov'd for her Lies and Lightness*; of Eighteen downright Lies from plain Fact, in her first Book, *An Apostate Conscience expos'd, &c.* As also her denying her own Handwriting, and to prove the same, I offer'd her a Reference, she to chuse six Men, and I six, and that if those twelve could not agree in their Award, to leave it to the Right Worshipful the Vice-Chancellor of the University of Cambridge, and the Worshipful the Mayor of the Town of Cambridge, for the time being, or to two Deligates by them respectively chosen, as at large in my Book, *A Winding-Sheet for Ann Docura.* Which did so confound her, that she was struck mute, and never reply'd to the same; to which Books I refer, she remaining Self-condemn'd. But,

Secondly, Samuel Cater of Little Port, stands charged, and by the Confession of the Woman her self, prov'd guilty of Adultery, in going to Bed to Margaret Everard, Wife of John Everard, she being one of their Female Preachers, in their Journey to propagate Quakerism, and also for debauching the Maid-Servant of Richard Jobson of Huntingdon, another of their Female Preachers; and for the same at St. Ives, was examin'd and censur'd by John Everard, John Peacock, Richard Jobson, and Tobias Hardmeat; the Maid declaring before them all, how he deluded her when she us'd to warm his Bed, telling her, as he told Margaret Everard aforementioned, that there was no harm in it, tho' it might be, as Ann Docura, in her Book, *An Apostates Conscience, &c. p. 48, 50.* An Offence: That is, if the World's People should know of it: Or, a Failing, as she said, touching George Smith, who had got two Bastards, as you'll hear anon, but no Sin did she charge him guilty of; and why, George Fox, who in his Book, *Several Papers given forth for the spreading of Truth, &c.* by George Fox Minister of the [not the written Word, but] *Eternal Word of God*, thus saith, p. 60. *Friends, to you all, this is the Word of the Lord: Take heed of judging one another, judge not one another, I command you, in the Presence of the Lord. Neither lay open one anothers Nakedness and Weakness behind one anothers Backs. [meaning their Wickedness, which sometimes they call Weakness, sometimes Failings.]* So that unless their Wickedness appear to the World, or some, upon sight of their Errours, leave them, and discover their Wickedness, they are commanded to keep all things secret, and this was to be read in all their Meetings; see p. 62. *I charge you (said Fox) in the Presence of the Lord God, to send this Epistle among all Friends and Brethren, every where to be read in all Meetings; to you all, this is the Word of God.* But they take upon them to judge all Christians, and to censure their Doctrine, and blaspheme the Holy Ordinances of Jesus Christ. Take Sample of their Words out of the same Book, wherein he thus Commands his Disciples not to judge one another, viz. *So all the Sects in Christendom cannot edifie one another, together with all her Teachers, Bishops and Pastors.—The Saints [i. e. Quakers] shall, and do judge the World, and all you Priests, you blind Guides, and dissembeling Hypocrites, Plagues and Woes is coming upon you, a*

Genera-

Generation of Vipers, are cursed, and must go into everlasting Punishment; who are feeding upon the Scripture, which is Death, which feeds you Serpents, Dogs, and Swine, your Church is a Sceptic-house, your Word is carnal, the Scripture: Your Baptism is carnal, their Sacraments are carnal, their Communion is carnal; a little Bread and Wine, which is the Table of Devils, and Cup of Devils. So Dust is the Serpents Meat, their Original is but Dust, which is the Scripture, which is Death, so these Serpents feed upon Dust, and their Gospel is Dust; Matthew, Mark, Luke and John, which is the Scripture. This, and abundance more of the like Contempt, doth this Impostour Fox casts upon our Bishops, Priests, Scripture, Baptism, and the Lord's Supper, in the Book aforesaid, wherein he commands their People not to lay open, judge or censure their own Weaknesses, alias Wickedness, viz. Several Papers, &c. p. 44, 45, 46, 52. Printed 1671.

Dissenter, But with respect to Sam. Cater's Uncleanness, do you not go too far? For Margaret Everard only confessed, that when Sam. Cater and she travelled together in the Work of their Ministry, Samuel and a Man Friend lying together in one Bed, and Margaret Everard alone in another Bed in the same Chamber; that in the Night, Sam left his Male Companion, and went into the Bed of Margaret; who feeling his Legs with hers, bad him begone, or she'd cry out, (as she said;) Is this Adultery?

Churchman, Our Saviour said, Matth. 5. 28. That whosoever looketh on a Woman to Lust after her, hath committed Adultery with her already in his Heart. But going to Bed to a Woman, and another Man's Wife, is more than looking on her, consequently Adultery.

But, as a Sign the Quakers do not look upon it so, he still continues a Preacher amongst them. See for the whole Story of it, Part I. Pref. p. XXIII. Printed 1705. and by him never deny'd, that I can learn Here is their Sinless Perfection.

3. The next in order, is George Smith, who then had a Wife of his own, yet he gat two Bastards on a Widow Woman in the Town of Little-Port in the Isle of Ely, even where Sam. Cater also lives. The whole Story thereabout, is related in my Book, *The Pil. Prog.* &c. Second Edition, p. 276.

4. The next is Henry Pickworth, a Tanner in Sleaford in Lincolnshire, with whom I had a Publick Conference, August 25. 1701. Where I proved my six-fold Charge so effectually, that the Magistrates there caused some of the Quakers Books to be publicly Burnt at the Market-Cross, for the Blasphemy contain'd in them, as a Testimony against the rest. This Henry Pickworth, a little before he became the Quakers Champion, and Fox's Defender, had like to have been hang'd for Ravishing a Maid, had he not had good Friends, and a Purse to have sav'd him from the Gallows; as at large set forth in my Sleaford Narrative, *Introduc.* p. 12. as also p. 455. foregoing, well attested, who to this Conference thus challeng'd me. *I think my self oblig'd (said Pickworth) to tell him, that I do hereby give him Notice, that I still expect him (Francis Bugg) to come forth of his Den, and Holes, to this Town of Sleaford, of which I expect a Months Notice, in order to acquit himself like a Man, or otherwise content himself to lie under my Charge [namely, of Lies and Forgeries, in the said Six-fold Charge I had given him] as a self-condemn'd Person.*

Henry Pickworth. As more largely recited in my said Narrative, *Introduc.* p. 3. the Charge I gave the Quakers, was this following, somewhat contracted for Brevity sake, viz.

I. Their Contempt of the Holy Scriptures, calling them Death, Dust, Serpents Meat, Beastly Ware, an Idol, &c.

II. That they exalt their own Sayings and Writings above the Holy Scriptures, as of greater Authority, and more Certainty.

III. That they deny the Ever Blessed Trinity of Three Persons and One God.

IV. That they deny Jesus of Nazareth to be Christ, the Son of God.

V. That they reject, deny, and speak contemptuously of the Sacred Ordinances Instituted and Commanded by our Saviour, as Baptism, viz. with Water, and the Supper with Bread and Wine.

VI. That they undervalue the Death and Sufferings of our Blessed Lord, exalting their own Sufferings as greater, and more unjust.

But notwithstanding, Henry Pickworth, in the Name, and on Behalf of the Quakers, deny'd this Charge to be true, charging me with Lies, Forgeries, &c. and thereupon, Challeng'd me to come forth out of my Dens, &c. as above; yet, when I did appear at Sleaford, to prove my said Charge, I could not get him out of his Den, until I wrote an Hue an Cry, cleav'd it upon several Sign-Posts in the Town, and when the Towns-Men saw his Cowardice, they went to him, and call'd him Cowardly Dog. What, said they, do you challenge a Man to come Sixty Miles to prove his Charge, and will you now shuffle, and hide your self; come forth, or we'll pull you out by the Ears? After which, he came forth, and we had a Conference; as set forth at large in the said Printed Narrative. But that it may appear to Posterity, that I prov'd effectually the said Charge, I will here subjoin the Substance of a Certificate given me under the Hands of both Justices, Clergy, &c. as more at large in the Narrative, p. 159, 161. viz.

'Whereas there was a Conference held betwixt *Francis Bugg*, and *Henry Pickworth*, August 25. 1701. in the Session-House in *Sleaford* in *Lincolnshire*, wherein the said *Francis Bugg* did plainly make it appear from divers Quotations taken out of the *Quakers* own Books, which were then, and there produc'd, and openly read, to the general Satisfaction of the Audience; That the *Quakers* had prophanely abus'd the Holy Scriptures, blasphemed the Ever Blessed Trinity, deny'd our Lord and Saviour, revil'd his sacred Ordinances: And these Matters (with others) being fully proved against the *Quakers*, they not being able to disprove any one of the Quotations, the Magistrates there present, did order some of their vile Pamphlets to be publickly burnt at the Market-Cross in *Sleaford*; which was accordingly done, &c. This, with much more, were subscribed by,

Edward Payne, Esq;
Robert Cawdron, Esq;
Robert Gardner, Gent.
Edward Dobson, Gent.
Mr. John Stillingfleet,
Mr. Francis Meymot,
Mr. Lewis Gwinn,
Mr. Joseph Moor,

Mr. John Thompson,
Mr. William Raven,
Mr. Thomas Graves,
Mr. Francis Hopes,
Mr. Edward Fane,
Mr. William Moor,
Mr. Robert Cham,
Mr. Pepys Phillips,

Mr. James Moorison,
Mr. James Burslem,
Mr. William Hawney,
Mr. Robert Harrison,
Mr. John South,
Mr. Lewis Legh,
Mr. Richard Park,
Etcetera.

This I grant is somewhat a Digression, yet I thought meet to recite the same, to satisfy Posterity, which is the only Reason; there being at the Conference more than 500, who were Eye and Ear-Witnesses to the Truth of the Matter certified by the said Certificate. And by which Ages to come may see what manner of Men the *Quakers* had in this Age to be their Champions, and thereby measure their Boasts of their Sinless Perfections and Infallibility; even whilst every Town and Village where they dwell, declare them, as to their Morals, not to exceed, but in many Respects, to fall short of their Neighbours; only, what in them lye, they keep their Immoralities private, according to the great Commandment of their Founder *Fox*; as in their Book, *Several Papers given forth*, &c. p. 60. But to proceed,

5. *Thomas Elwood* being a Rich Man, yet so Undutiful to his aged Father, as that he suffer'd him to go about a-begging, and when he dy'd, not allowing him a Shroud to be buried in, only an old Moth-eaten-Blanket not worth Six Pence, who was Buried among Vagabonds; as more largely set forth in p. 388, foregoing, from the Relation of *John Raunce*, a Doctor of Physick, and a *Quaker*; which Relation, in another Printed Paper, signed by *Leonard Key* of *Reading*, another *Quaker* (and both Men of good Repute) is set forth.

6. *Stephen Crisp* is the next in order, a great Admirer of their Idol *Fox*, who, when I was a *Quaker*, he was by many of us accounted little better than a Ranter, his too Familiarity with *Samuel Duncon's* Wife, then living at *Norwich*, is at large set forth in my Book, *The Pil. Prog.* &c. Second Edition, p. 276. to which I refer; for it's true, I had the Relation from good Hands. Indeed, *Ann Docwra* in her Book, *An Apostates Conscience expos'd*, p. 42, seems to deny it, but no marvel, she is such a known Liar, that there is no Regard to be had to what she wrote: She also, in her said Book, has defended *Sam. Cater* and *George Smith*, comparing the latter with the Royal Prophet *David*, yea, as a better Man: She says, she hath examin'd *Joseph Carver* about *Stephen Crisp*, but I do not believe her; for tho' *Carver* was a wet *Quaker*, as many of them are, yet I doubt not but he was more honest, than to deny what was so true. Neither did she produce any Certificate under *Joseph Carver's* Hand. However, since that, the said *Joseph Carver* has drowned himself, but whether the *Quakers* will record it as a Judgment of God, (see Part IV. Sect. XXIII. p. 345.) as they have done others, I will not determine; I will say little of *Stephen Crisp's* too familiar Conversation with a female Speaker at *Ipswich*, where he has left his very Image to bear Testimony to him: But enough of this, her Neighbours know what I mean.

7. The next is *George Whitehead*, of whom I have in Part IV. Sect. XXIV, given twelve Signs, that he is wholly devoid of Sincerity, and that, p. 354 in that Section, he stands convicted of most gross Lying and Forgery; as also in Part I. Preface, p. XVI, XVII, XVIII. he therein stands convicted of Lying, even to his own Knowledge, affirming for Truth what he knew to be false in fact; Thus is their Pretence to a Sinless Perfection, found to be only a Colour for deep Hypocrisy and gross Dissimulation, like the *Gnosticks*.

8. The next is their great Prophet *Solomon Eccles*, who burnt his Fiddles on *Tower-Hill*; who went into *Bartholomew-Fair* with a Pan of Coals on his Head; who went into Churches, sometimes besmear'd with Man's Dung, sometimes mending an old Doublet, and other Extravagancies; disturbing the Christian Ministers, who having read *Jer. 28. 15, 16, 17* the Prophecie of the Prophet *Jeremiah*, viz. Then said the Prophet *Jeremiah* unto *Hananiah* the Prophet.

Hear

Hear now, Hananiah, the Lord hath not sent thee, but thou makest this People to trust in a Lie. **Therefore thus saith the Lord, behold, I will cast thee from off the Face of the Earth: This Year thou shalt die, because thou hast taught Rebellion against the Lord.** So Hananiah the Prophet died the same Year in the seventh Month. Now, as the Vagabond Jews, Exorcists, took upon them, Acts 19. 13. to Ape the Apostles, so did this Quaker Prophet take upon him to Ape the Prophet Jeremiah: For John Story, who with others, about the Year 1677, Opposed George Fox, in his setting up a Female Government, i. e. Womens distinct Meetings, never heard of before in any Religious Society: He, the said Solomon goes to John Story with a Message, as he pretended, from the Lord of Hosts, as in former Days was usual with the Quakers, Presumptuously, as well as Blasphemously to do, saying to him, **The Lord's Anger is kindled against thee, John Story; for this is the Word of the Lord to thee, that this Year thou shalt die, because thou hast taught Rebellion against the Lord.** And that he might not miss of being a true Quaker-Prophet, he gives to John Story this Prophecie in Writing, before Witnesses, Dated the first Day of the first Month, 1677, as more largely recited in Part IV. Sect. XIX. p. 304. In which Section are his Presumptuous Challenges to Fasting, and Waking, &c. For it is to be noted, that this John Story was then but weak, and not like to live, but it pleased God to raise him, so that he lived about four Years after: Thus was this Gypsie Quaker-Prophet, discover'd to be a false Prophet; the less Marvel then, that he accounted that Impostor Fox to be Christ, as in his Book, *The Quakers Challenge*, &c.

9. The next is Josiah Coale, who, though their Brother, Solomon Eccles, last mentioned in his Letter to Mr. Porter, said, *That the Blood of Christ was no better than the Blood of another Man*; yet this Josiah Coale, in his Book, Entitled, *A Testimony concerning the Life, Death, Tryals, Travels, and Labours of Edward Burrough, that Worthy Prophet of the Lord*, &c. Printed 1663, p. 21. Said, *Then will his (Burrough's) Blood be upon you as the Blood of a Thousand Men.* Again, p. 20. *And his (Burrough's) Voice was (not as, but) the Sound or Ratling of the Chariots of God's Hosts upon the tops of the Mountains, and was often uttered forth in the Name of the Lord, even like Thunder.* And the Voice of the Son of God was uttered forth through him. And, p. 24. He (Burrough) was a Man in whom the Fulness of Grace and Virtue dwelt. Agreeable hereunto is that Blasphemous Attribute of another of their Prophets, William Dewsberry, in his Works, p. 139, touching the said Edward Burrough, and Francis Howgill, viz. *They are Faithful Men, serving their Generation in the Light, Ministers of Christ, in whom (not him) is witnessed the God-head dwelling Bodily.* And saith Josiah Coale of Burroughs, p. 19. *I say and declare, that he was a Man endued with the Almighty Power of God, which reigned in him.*—Therefore, p. 21. *All Friends wait upon the Lord in the feeling of the same Spirit that was in Edward Burrough's, which we know is the Saints Comforter.* This is the same Josiah Coale, that said in the nine foregoing Instances, that King Fox had a Kingdom, that of the Increase whereof there should be no End, an Attribute due only to our Saviour; who, in his Book, *The Whore Unveiled*, p. 50. Reciting the Papists Doctrine, as their Factor, viz. *How deplorable a thing it is to see such Hypocritical Intruders to stand in a Pulpit with such a Brazen-faced Book, as is their Unjust, Corrupt, and Perverted Bible in their Hands.* And as a true Sign of Josiah Coale's joyning with the Papists in their Cursed Contempt of the Bible, even equal with George Fox himself. He, Josiah Coale saith, p. 28, 40. *I find the rest of his (i. e. Papists) Book consists of divers Arguments, in which he Controverses with Sectaries and their Bibles (making them Terms Synonymous) and Ministers, whose Cause I am not engaged in [what! neither the Ministers nor their Bible] therefore (says he) it doth not concern me to Answer his Charges against them, viz. neither the Ministers nor their Bible) but shall leave them to answer for themselves.* Again, 43, 44, he says, *The Quakers are the true Church.* And p. 11, 12, *Which is not composed of Wheat and Tares, good and bad, but of the good only, and Wheat only.* Again, says A. S. the Papist, *out of the true Church none can be saved; to which Josiah Coale replies, p. 18. That thing I do not at all deny.* And then, p. 40, 41, 43, 44, Josiah Coale in four places, affirms, that *The Quakers are the true Church.* The Consequence naturally follows, that it is the Quakers Belief, that none can be saved that are not of the Quaker Church. Then, no marvel to hear of their Incharity on the one hand, and their refusing to defend the Bible on the other hand.

10. The last, on this Head shall be of Christopher Atkinson, who, with Edward Burroughs and Richard Hubbertorn, in 1653, Wrote a Book against John Gilpin and the Priests, as they call them in Disdain, tho' the Name Priest, is, and ever was Honourable among the Orthodox Christians, tho' contemned by the Hereticks in all Ages, in all which Book Atkinson (like his Brother Fox in his *Great Mystery*) hath but once quoted his Adversary by Page (which Atkinson complains of Mr. Cockson for) tho' it contain 40 Pages, of which, more hereafter. It is Entitled, *The Standard of the Lord*, &c. Where Atkinson Pleads a-main for the Quakers Infallibility. But having exceeded what I at first intended on this Head, it shall suffice, that I refer

the Reader to *Atkinson's Doctrine* in Part II. p. 109, to p. 114, and only tell him here that he was one of their first Prophets, Preachers, Writers, and Sufferers, and joyned therein by *George Whitehead*, *Edward Burrough*, *Francis Hongill*, *Richard Hubberthorn*, *Miles Halhead*, *Thomas Holme*, *Thomas Casbey*, and twelve of the She Prophetesses, with whom he had great Unity, got one *Thomas Simon's* Maid with Child, broke Prison at *Norwich*, turn'd Felon, was Apprehended and Hang'd, and this the Quakers know; but *George Fox* having given Command, that none of his Disciples should judge one another, nor lay open their Weaknesses, meaning, their Wickedness, they by this means are much hid from the World's View. But for certain, *Quakerism* is a great Cheat and Imposture, their Prophets, Teachers, and Writers are generally Impostors, Liars, Forgers, False Prophets, and Blasphemers, or Vicious Villians, I know of but few otherwise: Their Hearers are miserably Deluded, and wretchedly Mised.

Fourthly, Some few of George Fox's Lies, and Self-Exaltations.

Having shewed the good Character given by the Christians to *St. Athanasius*, the Blasphemous Character given of *George Fox* by the Quakers, the true Characters of some of those Quakers who have admired *George Fox* their Founder; I am now coming to give some few Instances of Fox's Lies, and Self-Exaltations; since in his Book, several Papers given forth for the spreading of Truth, &c. p. 44. He saith, *That there is no Liar shall ever inherit the Kingdom of God, but are Accursed from Christ and his Angels*. That so, tho' he be gone to his own Place, as *Judas* was, *Acts* 1. 25. yet that his Name may be continued, together with his Admirers, in this Folio, to future Generations, as an Antidote against the Venom of the three large Folios, the Quakers have, since his Death, put forth as his Works.

But I would premise to the Reader, that I would not be understood, that all these Lies and Self-Exaltations following, are all literally laid down in his express words, for I sometimes contract them, sometimes change the Persons, from the first Person, *Plural*, to the first Person, *Singular*, and that partly to clear some of his Followers in other things, of the height of his Blasphemy; but I do affirm, that I keep to the Sense of his Words, and Scope of his Doctrine, as I will to their Faces make appear. And which are more largely quoted out of his Books in Part III. p. 179, 181, 217, 220, 222. *Saul's Errand*, &c. *Truth Defence*, &c. *Fox's Answer to the Papists*, &c. *The Papists Strength*, &c. His *Trial at Lancaster*. *The West Petition Answered*, &c. Part III. p. 223, 224, 225. *Judas and the Jews*, &c.

Instance I. I was come (said Fox) in the Spirit, through the Flaming Sword into the Paradise of God. I have Power to Bind and to Loose whom I please. I was so filled with Glory (at Lancaster Assize) that my Head and Ears was so filled with Glory, that the Judges, Jury, and Magistrates appeared as dead Men under me. I likewise heard a Voice, as of Thunder, saying, I have Glorified thee, and will Glorify thee again. Query, Are not these Lies and Self-Exaltations in the Superlative Degree.

Instance II. I spake like an Angel in *Beverly Steeple-house*, the wonderful Things of God; and where I spake at *Dalton Steeple-house*, the Foundation thereof trembled and shook.

Instance III. I saw in *Litchfield* a Pool of Blood, and a Channel of Blood running down the Street. Query, Is not this a Lie in the first Magnitude? I know who are Saints, who are Devils, and who are Apostates, without speaking ever a word. I was before Languages were, but no Man knew either me, or my Name; nor can Papists, Protestants, Apostates, or all the Sons of Adam, nor the Devil himself, tell either Head or Foot of my Principles.

Instance IV. I am equal with God, which I thus prove, see *Saul's Errand*, &c. p. 7. viz. *He that hath the same Spirit that raised Jesus from the Dead is equal with God*. Fox professed to have the same Spirit, ergo; besides, this Book was Printed, 1654, and Re-printed, 1655, with the same words, without any Alteration: I am The Son of God, the Way, the Truth, and the Life.

Instance V. I am that Prophet *Moses*, Prophecied of, *Deut.* 18. 15.

Instance VI. Fox affirmed, that some Quakers have Fasted thirty Days together, and never stronger than then.

Instance VII. I have seen the Sepulchre of *David*, and Wrote twenty nine Books in two Years time (besides seven Hundred Epistles) two of which were Folios, much of them *Latin*, *Greek*, *Hebrew*, *Italian*, *Chaldee*, *Syrack*, &c.

Instance VIII. I Wrote Twelve Miracles in my own Name, not in the Name of Jesus.

Instance IX. Our Sufferings are the greatest that ever were since the World began.

Instance X. That I went into many Steeple-houses, and was so Powerful, that I made the Priests run and hide themselves under Hedges and Hay-stacks.

Instance

Instance XI. I was (said Fox) Author of fifty-seven Books, from 1653 to 1660, *John Wiggan's Book was not Paged, therefore we could not refer to the Places.* When I affirm his whole Book was Paged, in Number 66 Pages, Entitled, *Anti-christ's Strongest Hold Overturned, &c.* to which George Fox, and others wrote a Book in Answer to it, Entitled, *This is an Answer to John Wiggan's Book, &c.* Where, in their Epistle to the Reader, thus, *We have not wronged his Book, but he hath not Paged his Book, therefore we could not quote it here.* When I affirm (as above) 'tis Paged quite through, 66 Pages together. What shall we say, when the Head and Founder of their Faction can thus Lie in the Face of the Sun, and that knowingly, from plain Fact. Take this Hint as a Sample, of what hereafter (if it be thought necessary) may come forth.

The Conclusion, by way of Use and Application.

I received lately a Book from a Friend of mine, Wrote by *John Whiting* a Quaker Author, Entitled, *The Restor Corrected, &c.* Printed, 1708, against Mr. Cockson a Divine of our Church, who Wrote a Book Entitled, *The Quakers Dissected and laid Open, &c.* Of which, take these following Remarks for the present:

First, Mr. Cockson having charged the Quakers with their Black Charge against the Ministers who opposed the Quakers at their early spreading their Infection, calling the said Ministers, an Ill-bred Pedantick Crew, the Bane of Reason, and Pest of the World, the old Incendiaries to Mischief, and the best to be spared of all Mankind, against whom the boiling Vengeance of an Irritated God is ready to be poured out, &c. *Whiting*, like his Brother, *Henry Pickworth*, as in my *Sleeford Narrative*, p. 108. Thus replies to the said Charge, *The Restor Corrected, &c.* p. 21. This (says *Whiting*) Was Written of the old Envious Persecuting Presbyterians and Independent Priests; and if it suits this Priest's Character, and he will take it to himself, let him take it, and wear it as his Badge and Livery. From which, two things are remarkable: First, That he (like *Pickworth*) would make us believe, that those Severe and Uncharitable Charges were not intended against the Episcopal Clergy, but the Dissenters only, for a Refutation thereof I refer to Part IV. p. 261, to p. 267, to see whether these, or the like, nay, worse Names and Characters, if worse can be, be not given to the Episcopal Clergy, and that for the same Cause too; namely, for Preaching out of the Holy Bible. But, Secondly, His Hypocrisy farther appears, in that this *Whiting* (following the Steps of *Whitehead* in his Hypocrisy) hath in another Book of his, rendered the Presbyterians and Independent Priests, the Reformers, and the Church of England compared to the *Romish Church*; thus he then saw'd upon the Dissenters, but take his own Words in his Book, *Judas and the Chief Priests, &c.* p. 6. And so dreadful his (*George Keith's*) Apostacy, that I account him one of the greatest Apostates that ever was, especially in these latter Ages; yea, greater than ever *Spina* was: This then is the Apostate, to go back to what he once deny'd; and not as the Papists, that upbraid the Protestants, for leaving them, or any Dissenters, since from the present Establishment, for the Corruption of it, for that is a going forward, and not backward, to the same from whence he came, as *George Keith* hath done; yea, so Retrograde doth he run, that I doubt not but he will go to Rome before he dies; I do not mean Outwardly, but Doctrinally, for he is on the Pope's Borders of Rome already, &c. Thus we see how he Coakes the Dissenters, for leaving the present Church of England for its Corruption; but now to serve a Turn, the Dissenters are the old Envious Persecutors. Thus can *Whiting*, like *Whitehead*, blow Hot and Cold, play Fast and Loose, as the Second Remark will yet further shew: How then can they have the Face to Petition the Parliament, almost every Session, for fresh Favours, who account it Apostacy in them that return from Quakerism to the Communion of the Church of England? A Corrupt Church, yea, the Borders of Rome, as they call her above. But,

Secondly, Mr. Cockson, p. 47. *Ibid.* Charged the Quakers, in these Words, viz. The Quakers say, That all our Churches, Teachings and Ordinances are Cain's Sacrifice, from News coming up out of the North, &c. p. 14. To which *Whiting* replies, in his *Restor Corrected, &c.* p. 51. And did *George Fox* Write of your Churches, Ordinances, &c. in 1654? See how this Man's Envy betrays his Folly. Did he? Yea, I say, he did. And that because they were the Ordinances of our Saviour, and their Teachings were Teachings out of the Bible. This, yea, this, was and is the chief Cause, both of *George Fox's*, and his Followers Malice, not only in 1654, but all along; of which, take this Pregnant Instance for one Proof, and out of one of *Fox's* own Books, Printed, 1671, Stiled, *Several Papers given forth for Spreading Truth, &c.* p. 52. All they (the Church of England's) Teachers, Pastors, and Bishops, cannot Edifie one another, p. 44. *Ibid.* The Saints, (meaning the Quakers) shall, and do judge the World, and all you Priests, you Blind Guides, and Dissembling Hypocrites, Plagues and Woes are coming upon you, a Generation of Vipers, profess what you will, apply what Scripture or Promises, you will, both

Priests and People, Prophets and Teachers are Cursed, and must go into Everlasting Punishment, p. 45. Who are Feeding upon the Scriptures, which are Death, which feeds you **Serpents, Dogs and Swine**: Your Baptism is Carnal, their Sacraments are Carnal, a little Bread and Wine, which is the Table of Devils, and Cup of Devils. So Dust is the Serpent's Meat, their Original is but Dust, which is the Scriptures, which are Death, and their Gospel is Dust; Matthew, Mark, Luke, and John, which is the Scripture, and all this is in the Carnal Mind, which is Enmity against God, in the Generation of Cain, whose Prayers are an Abomination, and whose Sacrifice God hath no respect to, in both Priest and People, Accursed from God and Christ, and all his Angels.

Com^e, John Whiting, this was not Writ in 1654, but in 1671. And the Bishops, Pastors, Teachers, and People, are all included: See John, does not thy Envy bewray thy Folly? Here, as well as elsewhere, you (being the Saints, if the Devil be one) undertook to judge and Censure the Bishops, Pastors, Teachers, and People; but you are commanded by your Founder Fox, not to judge one another; no, by no means, nor to lay open one anothers Nakedness, tho' you judge the whole Church of England to be **Serpents, Dogs, and Swine**, their Scriptures to be the Devil's Meat, their Sacrament to be the **Table of Devils, and Cup of Devils**; but take his own Words, p. 60. *Ib.* Friends, to you all this is the Word of the Lord, take heed of judging one another, **I Command** you in the Presence of the Lord, judge not one another behind one anothers backs, neither lay open one anothers Nakedness (meaning their Wickedness) and Weakness behind one anothers back: And p. 62. *Ib.* I charge you in the Presence of the Lord God, to send this Book among all Friends and Brethren, every where, to be read in all Meetings. To you all, this is the Word of God.

By what is said, it is easie to judge what Truth Fox laboured to spread, and as easie to know what Truth his Followers Defend and Vindicate; they tell you, that the Saints (meaning themselves) shall, and **do** judge the World; you hear also what is the Sentence given by these Quaker-Saints; namely, That the Bishops, Clergy, and People, are all **Serpents, Dogs, and Swine**; also their Reason why, which is, Because they feed upon the Doctrine of the Holy Scriptures; nay, not only so, but they Judge and Censure the Holy Scriptures to be Death and Devils Meat, as also the Holy Sacrament to be the **Table of Devils, and Cup of Devils**. But,

Thirdly, p. 139. Of his *Reformer Corrected*, &c. thus, 'Through the Scandalous Lives of Church-men the Name of God is Blasphemed; for it is a natural Thought in those who take notice of such Men's Lives, and behold them so Prophane, that Religion it self is a Cheat, they may well imagine, that Clergy-men laugh among themselves (as the *Tuscan* Southsayers are said to have done) that they can so neatly Deceive the People, and Cheat the World——whence it is, that there is nothing more Destructive to Religion, than the Scandal of Priests Lives, which therefore is justly reckoned by the Lord *Verulam*, as one Cause of Atheism, their Evil Manners make some Men question a God, and dispute the Truth of all Religion.

This I grant to be a wicked Sayer, but without Proof, 'tis a Proverb, That *Deceit lurks in Generals*; to avoid which, I have been very particular in the Scandalous Lives of the Quaker-Teachers, under the Third Head foregoing, to which I refer: And I will now add this **Query** to John Whiting, What Man among all professing Christianity, ever pretended, that he was moved of God to commit Adultery, as did your great Prophet, Thomas Thurston? See my Book, *The Pilgrim's Progress*, &c. the Second Edition, p. 272. Where also in that Chapter, Of the Cage of Unclean Birds, divers of your Teachers Scandalous Lives, as well as Thomas Thurston's, are at large Printed in 1698, p. 140, and Re-printed, 1700, and to this Day not a word of Denial. Upon which, if Occasion require, I may add a Ballance among the Quakers, to that which he maliciously quotes of the Contempt of the Clergy; neither had I waded so far as I have done on that account, but to mete them in their own Way, and to mete to them, as they have Uncharitably measured to others.

Fourthly, But as J. Whiting says, p. 144, so say I. This being enough for a Taste at present, but I have much more in reserve against another Occasion: Thus far we joyn Issue. But then he adds, And if ever I am concern'd with Quotations again, I intend to Answer them with Quotations out of the Priests Books. Well, John, do your best, they will neither hurt us, nor defend the Quakers Blasphemies. And, John, to be plain, if ever I be concern'd again, I purpose to keep to Quotations out of the Quakers Books. What? John, are the Quotations so many, so Foul, so Blasphemous and Pernicious, as that thou begin'st to be weary of defending them? Truly I think thou may'st, and believe thou art; come then and be Humble, and Retract them, since I find you so Gravel'd to Defend them; this, and nothing but this, will Silence your Opposers; for God himself hath Proclaimed War with *Amaleck* for ever.

P O S T S C R I P T.

Touching a Challenge to John Whiting.

Christian Reader,

I Have read Mr. Cockson's Book, Entitled, *Quakerism Dissected and Laid Open*; or, *A Treatise containing a Faithful Discovery of near upon 600 of their Errors; and Horrible Blasphemies, tending to the utter Destruction of the true Christian Faith, and the Total Subversion of the Establish'd Government, &c.* Printed, 1708.

Since the Publishing thereof, I have met with a pretended Answer, Entitled, *The Restor Corrected, or; Forgery Dissected and Laid Open: Wherein near 600 of his Forgeries, Falshoods, Perversions, and other Abuses, in relation to his pretended Quotations out of the Quakers Books are Detected and Expos'd, &c.* Printed, 1708. By John Whiting.

And finding the latter of these to be so False, so Foul, and so Impertinent, I thought my self concerned, in Defence of those Truths Asserted (tho' briefly) by Mr. Cockson, to give the said John Whiting by Letter, a Challenge to a Publick Conference, a Copy whereof, is as followeth, viz.

John Whiting,

I Have read and considered Mr. Cockson's Book, *Quakerism Dissected, &c.* And likewise yours; *The Restor Corrected, &c.* And having well weighed the Contents of both, tho' I have neither seen, nor yet heard one word from Mr. Cockson since I bought yours; yet this Challenge I freely and voluntarily offer to your Consideration, and upon your Acceptance thereof, within twenty Days time under your Hand sent to me, to give you a Publick Meeting in London (if it pleased God to give me length of Days, and Health of Body) in December next, and to maintain the Truth and Fairness of Mr. Cockson's said Book, either from Matter of Fact, or Good and Natural Consequences, as well as the Particulars following, beginning the first Day of December, 1709. And so *de die in diem*, until we have gone through the whole: And this Offer I make, because I certainly know (as by Experience at my Sleaford Conference with Henry Pickworth, mention'd in this Section, I am taught) that there is nothing like Occular Demonstration; for as the Magicians of old could counterfeit some of those Miracles Wrought by the Finger of God by his Servant Moses, even so do you and your Brethren, by your Magick Art, bring forth some Likenesses, wherewith you deceive many, and would deceive the very Elect, if that were possible; of which, long since our Saviour gave his Church a Caution to beware, *Matth. 24.*

Moreover, that, if possible, we may put a Final End to this Controversie between the Christians and the Quakers, and to obviate your common Objection to Publick Conferences, namely, that the Mob (as you call them) are not proper Judges of such Disputes; and, to shew, that my Design herein is void of Partiality, I do offer to submit the Matters in Debate, herein after mentioned, to the Decision of six Ministers of the Church of England, now in Holy Orders, and six Presbyterians, six Independents, six Anabaptist Ministers, and six Quaker-Teachers, or to the Major-part of them; of which Number, being thirty in all, each of us to chuse three out of every six of them; and after the Place, and other necessary Preliminaries are agreed upon by us both, we will begin with Mr. Cockson's Book, and so go on in order, as they are herein briefly recited, by way of a just Retaliation, and justly returned upon you; and offer to prove them, either from plain Fact, or by Natural Consequences, and that from the Doctrine in the Quakers own Books, And

First, You deny Mr. Cockson's Charges, as False and Unjust, which I offer to prove the contrary upon you.

Secondly, p. 18. That he (Mr. Cockson) pretends to Cite several Paragraphs, but mention no Pages where to find them, which is a very disingenuous way of Writing.

Thirdly, p. 22. This Priest (say you) had not the Honesty to set down the rest of the Quotation, but left out a part of it; is not he then an Incendiary to Dischord?

Fourthly, p. 40. He (Mr. Cockson) sets down no Book or Page, and therefore I reject it as False.

Fifthly, p. 119. Edw. Cockson a Shameless Scribbler—what? tell Lies? O for shame Repent!—avoid him therefore as a base Liar and Deceiver.

Sixthly, p. 103. he often cites two or three Pages for two or three Lines, thereby to blind and puzzle his Reader from tracing him.

Seventhly, p. 62. And for the Book stiled, *The Spirit of the Hat*, it is an Adversaries Book, [as they account all that oppose them] it is therefore not to be credited, nor will we admit of such

such Author's Evidence, — What a **gross Forger** then, must this Man (*Edward Cockson*) be! *Eightly*, p. 64. What, will he **lie** for God, and **cheat** for Religion? Oh! That ever a **vile** Person, should work such **Ussuary**!

Ninthly, p. 65. I suppose (says *Whiting*) all that have Ingenuity or Honesty, will grant, That whosoever pretend to quote an Author's Words, and doth it not **verbatim**, but leave out, puts in, alters words, or clip Sentences, &c. is guilty of **Forgery**, and the Quotations to be esteem'd false: But so are *Edward Cockson's*.

Now, if to be guilty of the aforesaid particular Crimes, (with which you have causelessly charg'd Mr. *Cockson*) be sufficient to render Men disingenuous and shameful Scriblers, base Liars and Deceivers, to whom no Credit is to be given; such as, whose Design is to blind and puzzle their Readers from tracing them, such as quote Adversaries Books; dishonest, such as leave out words, put in words, alter words, or clip Sentences, &c. **gross Forgers**, base Liars, Deceivers, Villains, Cheats, &c. Then *John*, I do charge the *Quakers* to be 1. Disingenuous Writers. 2. **Shameful Scriblers** and **Incendiaries to Mischief**. 3. Base Liars. 4. Grand Deceivers, to whom no Credit is to be given. 5. Whose Designs have been to blind and puzzle their Readers, lest they should trace them in their crooked Ways and By-paths. 6. Such as quote Adversaries Books. 7. Such as leave out, put in, and alter Words. 8. Such as clip Sentences. 9. And therefore by their own Rule, **gross Forgers**, base Liars, **horrid Deceivers**, great Villains, and manifest Cheats. I therefore shall conclude this Paragraph in the words of *Job*, viz. *Thine own Mouth condemn thee, and not I; yea, thine own Lips testify against thee*, *Job* 15. 6. And by this Rule, *John*, shall thy Brethren and thee be try'd, even by your own Words, in your own Books: For I say again, and testify, that of all Men living, the *Quakers*, even by thy own Rule, *John*, have been, and are most guilty of every of these Nine Particulars; and to make it appear so, I do now offer, at the time of Tryal, if you'll abide the Test, to prove the following Charge, justly recharg'd upon you by way of Retaliation, and that out of the *Quakers* own Mouths and Pens, by their Books.

To the first, from plain Fact or good Consequences in Number of Places. —	0500
To the second, I offer to prove in Number of Places, as aforesaid. —	1000
To the third, I offer to prove in Number likewise. —	0350
To the fourth, I offer to prove in Number likewise. —	0225
To the fifth, I offer to prove in Number likewise. —	0385
To the sixth, I offer to prove in Number likewise. —	0158
To the seventh, I offer to prove in Number likewise. —	0154
To the eighth, I offer to prove in Number likewise. —	0167
To the ninth, I offer to prove in Number likewise. —	0581

The Total for this Year, and as many the next, &c. is — 3520

Milden-Hall in Suffolk,
Decemb. 6. 1708.

By me, *Francis Bugg.*

J. Whiting's Letter abbreviated, with some Remarks thereupon.

I read in *Jer. 20.* how *Pashur*, the Son of *Immer*, a false Prophet, had a Controversie with *Jeremiah*, and how he reproached him, insomuch, that *Jeremiah* complain'd, saying: *Then I said, I will not make mention of him, (viz. of the Lord) nor speak any more in his Name.* But he presently found a Necessity to go on with his Testimony, saying, *But his Word was in mine Heart like a burning Fire shut up in my Bones, and (said he) I was weary with forbearing, and I could not stay, for I heard the defaming of many, &c.* And tho' I cannot pretend to the same Constraint, yet when I hear how the *Quakers* defame, not only the Gospel of Christ, and his Ordinances, but his Ministers also, it is very hard for me to bear it. And therefore in order to repel their Fury, and discover the Malice of *John Whiting*, in particular *Decemb. 16. 1708.* I wrote a Letter to him as above, containing a Challenge to a publick Conference; to which he reply'd, *Decemb. 30. ibid.* by a long Letter of three Sides of a Sheet of Paper, out of which I shall abstract some of the most material Passages, with Remarks upon them, in Manner and Form following.

Letter. *Francis Bugg, thine receiv'd, with thy audacious bold Challenge.*

Remark. Pray compare my Challenge, and the Reason for it, with the Challenges of your Friends, in *Part IV. Sect. XIX.* and in this *fifth Part, p. 444.* and tell me which is the most Audacious.

Letter.

Letter. *As if I had nothing to do, but to go point a Meeting with thee—Thou mayst depend on't, but I shan't trouble my self to go over the Threshold of the Door after thee.*

Remark. If you will not, I cannot help it; I was willing to give you the opportunity of making good your Promise made seven Years ago in your Book, *Judas and the Chief Priest*, &c. p. 20. 39. and never yet perform'd, nor indeed you never can; namely, *To clear all the doctrinal Points in your Friends Books, rendering them sound, and your Friends innocent from the Objections made against them.*

Letter. *But such as write for Bread, must scribble on, right or wrong.*

Remark. If scribbling right or wrong, be the Sign of writing for Bread, 'tis not more applicable to any People upon Earth, than to the Quakers: But for a full Answer to your uncharitable Suggestion, I refer you to Part I. Pref. p. XIX. to XXI. and Part II. Preface.

Letter. *Dost thou think that I will go to refer our Cause to Priests, Presbyterians, Independents and Baptists; are they not our Adversaries? and who then can we chuse?*

Remark. Why not? Do not I allow of six Quakers? Besides, 'tis not your Cause, but thy Case, John, whether you have falsly charg'd Mr. Cockson, or no? And are you so conscious of your Guilt, that you think all Christians are against you; or so uncharitable, as not to believe there are six Men to be chosen by you and me out of each Society, that will judge impartially of plain Matter of Fact? This, John, renders you self-condemn'd.

Letter. *What Business is it of thine? Art thou deputed by him? — If not, thou art a busy Body, and wast better mind thy own Business.*

Remark. Have you not read *Exod. 2.* where Moses espying an Egyptian smiting an Hebrew one of his Brethren, smote the Egyptian, and slew him, and hid him in the Sand. And when I saw a Quaker, and John Whiting by Name, throw his poyson'd Arrows out of his malicious Bow, at a Minister of the Gospel of my Lord and Saviour Jesus Christ, tho' they could not reach him, so, as to hurt him, I could do no less than fetch one good Stroak at thy Forehead, John. Whereby I perceive, that thou art wounded, fall'n backward, and liest hid among the Rubbish of the Quakers Errors, whose Foundation is that of Sand. And, John, this I took to be my proper Business, and therefore I mind it.

Letter. *But if thou art so much for Disputing, why hadst thou not staid to dispute it with J. W. at Bristol—as also with J. G. at Norwich?*

Remark. By J. W. I suppose you mean John Wall, an Answer to your Question is ready for your View, Sect. XXXIV. in this fifth Part, wherein I treat particularly of the Quakers Conspiracy against me at Bristol, where my Reasons are given why I did not stay, &c. As to J. G. by which I take you to mean John Gurney of Norwich. See Part III. Sect. VI. And you will see I disputed him until he was weary, and went his way with Shame, having only shew'd his Teeth, but could not bite.

Letter. *What then hast thou to do with Cockson and me? Who bid thee begin? Thou art an unworthy Man to quarrel with us.*

Remark. John, I have already answer'd this Article in my fifth Remark, touching thy Brother the Egyptian; tho' I might add, 'tis because I observ'd how falsly you had charg'd Mr. Cockson, and would lay the Quakers Practice to his Charge; the Guilt whereof makes you ashamed to appear in your own Defence, but lie hid in the Day of Battle, for nothing pinches you like Truth, so that you dare not bring your Deeds to light before competent Witnesses, who might judge from ocular Demonstration. This, John, is a manifest Sign that thou art Self-condemn'd.

Letter. *As D. De Foe says of the Rehearsal, so I may say of thee. — See the Review and Observators.*

Remark. I have seen them, and I think, answer'd them, so far as I have been concern'd with them; yea, I have also challeng'd them to make good my Charge against the Quakers, on Condition that the Quakers will depute them, or either of them, to fight their Battle for them, since I perceive they cannot do it themselves. But why shou'd I answer them? for in answering you, I answer them, you being their Oracles, and their Tools to bring them Storys to help to fill up their Papers with Reproach and Slander.

Letter. *If thou wants Materials to make thy next Volume——see if thou canst clear thy Brethren of the Scandals and Enormities charg'd on them, in the first and second Centuries of scandalous Ministers, &c.*

Remark. This, with what follows, together, with the Durham Story, of which I take the Quakers to be the Authors, is of such a pernicious Nature, that it is as Mr. Bridgman well notes in his Letter to Mr. Keith, and by Mr. Keith recited in his Book, Entitled, *An Account of the Quakers Politicks*, &c. p. 35. viz. *They have their Hackney Scribes (saith he) and disperse their Pamphlets throughout the Nation [See their Method in Part I. p. 55.] by their Printers, sending them to their respective Correspondents in each County, [they having 151 Monthly Meetings]*

that after this rate they may asperse and blow up the Reputation, of not only a private, but any publick Minister of Church or State, yea, the Government it self is not safe under the Countenance of such an Engine of Mischief, p. 37. *ibid.* And it may also, with good Reason be suggested, that should they be suffered, or Tolerated in their Policies, it may, by degrees occasion a Convulsion in both Church and State. And therefore, give me leave to be somewhat Particular in my Remarks on this Head. And,

First, 'Tis Self-evident, that in this Article, the Spirit of Quakerism is manifest to be like that of Doeg the Edomite, and that John Whiting is a right Quaker, and a true Disciple, not of Jesus, but of Fox their Founder, Charging and Accusing the Clergy in General to be Scandalous in their Lives, and guilty of gross Enormities. Doeg, indeed told King Saul, 1 Sam. 22. Saying, I saw the Son of Jesse coming to Nob to Ahimelech the Son of Abiath, and he enquired of the Lord for him, and gave him Victuals, and the Sword of Goliath: Then the King sent to call Ahimelech the Priest, and said, thou shalt surely die, thou and all thy Father's House, and the King said to Doeg, turn thou and fall upon the Priests: And Doeg the Edomite turned, and fell upon the Priests, and slew on that Day eighty five Persons that did wear a Linnen Ephod. Upon which the Prophet David thus complaineth, Psal. 52. 120. Saying, Why boastest thou thy self in Mischief? Thy Tongue deviseth Mischiefs like a sharp Razor, working deceitfully; thou lovest Evil more than Good, and Lying rather than to speak Righteousness, thou lovest all devouring words, O thou deceitful Tongue. What shall be given unto thee, or what shall be done unto thee, thou false Tongue. Sharp Arrows of the Mighty, with Coals of Juniper. Here is the very Picture of Quakerism; for thus said Fox, Sound the Trumpet, Sound an Alarm, call up to the Battle, gather together for Destruction, Slay Baal. Baalim must be slain, and all the Hirelings must be turned out of the Kingdom, who have pretended the Lord sent them, the Sword of the Lord is against you all. See their Book, News coming up out of the North, &c. p. 27.

But some may say, why is all this Malice against the Clergy? To which I Answer, chiefly, or in the first place, because they Preach out of the Bible. This I have proved out of their Books. See Part IV. p. 161, to p. 167. But they will tell you, this Trumpet, this Alarm, this Destruction, this Baal, this Baalim, this Slaying, this Sword, [as they have done, touching Fighting] is all meant Spiritually: But if that be allowed; there's no Felon, Traytor, or other Criminal but may come off, and with as much Reason. For, are not their Words significant, and plain; and should I, or any one, say but a quarter as much, touching the Quakers, O how would they cry out of Persecution, Persecution, yea, of Bloody Persecution, a Sea of Blood? &c. But to the Matter. Therefore,

Secondly, Mr. Tayler, in his Preface to Mr. Jenner's Book, Quakerism Anatomiz'd and Confuted, &c. Laid a heavy Charge to one of their Speakers at the Bull and Mouth-Meeting in London, to which, William Penn, in his Book, A Serious Apology, &c. Thus reply'd, (p. 196.) Saying, To which I shall say no more (says Penn) but this, That he should either have told us his Name, that we might have fairly enquired into the Matter, or else have held his Tongue. It being neither Christian, nor Manly, to Shoot People in the Dark, to Accuse, and not bring the Accuser forth. I therefore charge him, to tell us who made this great Lie, or I shall Post him for a Liar. And therefore, John, since Deceit (as the Proverb is) Lurks in Generals, I charge you, to tell us the Names of those of the Clergy, that you charge to be guilty of these Enormities, or else I shall Post thee to be a Liar. But,

Thirdly, For your Instruction, John, I shall put you in the right way, to Write a Book of the Scandalous Lives of your Teachers and Writers, by giving you a few Hints (and but a few to what I could give) of their Gross Enormities, not darkly, but by Name, yea, and where some of them dwelt, which, I think, will over-balance your Durham Story; and all that you mention in your Letter; not that I delight in it, but am provok'd to it, by your Invererate Malice against the Clergy, as also to shew the Nullity of your Pretence to a Sinless Perfection, like to the Gnosticks of old: This Method, John, you lead me into, and by a Natural Consequence, from William Penn's Doctrine, Ut Supra, is both Manly and Christian; for it is not Shooting in the Dark, as you do your Poysoned Arrows; therefore take these few Hints, as a Sample, until a further Opportunity. And,

First, Samuel Cater, still living at Littleport in the Isle of Ely, an Ancient Quaker-Preacher, who Travelling with Margaret Everard a Female Quaker-Preacher, went to Bed to her. He also Debauched Richard Johnson's Maid of Huntingdon, when she warm'd his Bed, and told them both it was no Sin.

Secondly, Henry Pickworth of Sleeford in Lincolnshire, still living, a great Writer and Disputer for Quakerism, one chosen by the Body of them to meet me at a Publick Conference, Ravish'd a Young Woman, and had like to have been Hang'd for it. See p. 455, of this Vth Part.

Thirdly, Christopher Atkinson, an early Quaker-Preacher, Writer, Sufferer, and Traveller with George Whitehead, &c. got Thomas Symonds's Maid with Child, brake Prison, turn'd Felon, and was Hang'd for the same.

Fourthly,

Fourthly, William Warwick, a London Quaker-Precacher, had his Country-house, where he kept a Whore, and was Convicted thereof.

Fifthly, Thomas Leacock of Emny near Wicbich, an early Quaker-Precacher, being Drunk at Justice Osburrough's House, fell backward into a Water-Cistern, brake his Bladder, and Died Miserably.

Sixthly, Thomas Thurston, an Eminent Quaker-Precacher in America, pretended, that he was moved by the Spirit of the Lord to get the Governor's Wife with Child (he being then in Old England) and she a Quaker, she believed him, and had a Child by him, before her Husband came home, and declared it Publickly at their Meeting, to Appease her Husband's Wrath, upon which he forgave her.

Seventhly, John Moss, another of their Admitted Preachers and Prophets, mightily pretending to Visions and Revelations, followed his Trade of Whoring, until he died of the Foul Disease.

Eighthly, George Smith of Little-Pore in the Isle of Bly, a great Writer and Defender of Quakerism, got a Widdow of the same Town with Child, of two Bastard Children, he then having a Wife of his own. And,

John, but that I think I shall cloy my Readers with such noisom Stuff, I could enumerate many more, and therefore I refer to Part I. of the Preface, p. XXIII. Part IV. Sect. XXIII. p. 348, 349, 350. And in the Margin thereof, where there are about an hundred of such Sinless Perfectionists, and in this, Part V. Sect. XXXIV, XXXV, XXXVI. And my *Pilgrim's Progress*, &c. Second Edition, Chap. XIV. where these Quaker-Teachers great Enormities are further enlarged upon: Therefore, John, take the Counsel you give, *Reform your own House before you muddle with others.* I have a Book of yours by me, wrote by Billing, and others, called, *A Word of Reproof, to my Fellow-Soldiers, &c.* Where you have search'd many Counties in England, to find out the Misfortunes and Miscarriages of the Presbyterians, Independents, and Baptists, tho' now you have your Review and Observators to Publish for you, and should I do so, I doubt not, but I could find Thousands of your sinless Saints guilty of the like Enormities, but I delight not in it, were it not to meet you in your own Way; for as you have measured to others, it must be measured to you again, good Measure pressed down, heaped, and running over.

Letter. Go on then, Francis, with thy Folio's and Numbers, for this Year.

Remark. By this, John, you seem to set a Period to my Years, as well as to my Folio's, which I take to be a Threat, and that of a dangerous Consequence, and looks with a very bad Aspect, but I shall endeavour to keep out of Harm's way. But, give me leave to ask you one Question, as you in your Letter did me, and you may chuse whether you will Answer it or no; but if not, I shall conclude the Affirmative, viz. Whether you Wrote, or had a Hand in Writing that Book, Entitled, *A Letter from a Gentleman in the City to his Kinsman in the Country, concerning the Quakers*, Printed, 1705. Subscribed, *Eclae-nobi-moni*, where, in p. 25, are these Words; *This Passage did stir my Choller more than any one besides; and I do profess to you, that had I met Mr. Bugg in a convenient Place, I should have been willing to Interrogate him with an Oaken-Towel.* This I always took to be a Quakers Book, notwithstanding the different Dialect; for I know, to serve a Turn, you can change Colour, like the Camelian, and for that, and other Reasons, I take it to be thy Book, John, Answer, yea, or nay.

Note, Reader, That the more any one pinches the Quakers with Words of Truth, thereby Detecting their Errors, and discovering their Dissimulations, and Self-contradictions, by so much the more will they Rage, and Rail, and Spit their Venom at them: And this, with what is before Noted, put me in mind of the good Counsel given me by a Member of the House of Commons, Anno. 1698, who told me, the Quakers were exceeding mad with me, Take heed to your self (said he) for you go in Danger of your Life: Therefore, take my Advice, put an ADVERTISEMENT at the end of one of your Books, signifying, That if you come to any Untimely Death, that you lay it to their Charge, and this may be to you as a Life-guard. And, which I did, in my Book, *The Christian Ministry of the Church of England Vindicated*, &c. And which I now renew, saying, as I there did, viz. I therefore do most Solemnly Declare, That if I come to an Untimely Death, that I lay it to the Charge of the Quakers. And so I end these Ten Brief Remarks.

POSTSCRIPT.

John Whiting, I find your Friends, by the Help of Richard Claridge, have found out a new Method to defend them from their Errors, viz. By Quotations out of the Priests Books, as they, in Disdain call them, their old Method now falling them. But I purpose to keep to my old Method, in discovering their Errors, viz. by Quotations out of the Quakers Books; since I find it is easier to draw a Bear to the Stake, than a Quaker to a Publick Conference. *Sic mutantur.* Therefore, to prove your Ancient Principles, to be your present Principles, I proceed, as followeth, viz.

An

An Abstract of the Quakers present Principles in Fundamentals.

I. **T**hat they deny Jesus of *Nazareth*, who was Born of the Virgin *Mary*, and suffer'd Death without the Gates of *Jerusalem*, to be Christ the Son of God.

II. That they deny the Ever Blessed Trinity of Three Persons and one God, and Damn them to the Lake and the Pit, together with the Minister that defended the Doctrine of the Trinity.

III. That they teach, That those Bishops and Fathers of the Council of *Nice*, who Compos'd the *Nicene Creed*, and for Asserting the Doctrine of the Blessed Trinity, were a company of Apostates, and that the Doctrine of the Trinity, by them Asserted, was Damnable Doctrine, and that they were Followers of the Beast's Authority.

IV. They teach, That the Holy Scriptures are not the Rule of Faith and Practice. That they neither teach to Worship or Serve God. That they are Humane, and what we learn from thence is Humane. That it is the highest Blasphemy, to call them the Written Word of God. That they are Carnal, Death, Dull, and Serpent's-meat, and that what is spoken (and consequently Written, as their Books are often said to be) from the Spirit of Truth, is of greater Authority than the Scriptures.

V. They teach in Print, That the Christians Baptism, Sacraments, Ordinances, Churches, and Teachings, are *Cain's Sacrifice*.—To say, that Sprinkling Infants with Water—is Baptism into the Faith of Christ, that is, the Doctrine of the Devil. Their Sacrament, as they call it, is Carnal. Their Communion, Bread and Wine, it is the Table of Devils, and Cup of Devils.

VI. They teach in Print, That our Bishops are Monsters. That our Ministers are *Baal's Priests*. That *Baal* must be Slain. That all the Hireling Priests must be turned out of the Kingdom. That our Common-Prayer-Book sprung from the Pope's Loins. That the Pope gives Life and Strength to it.

VII. They teach, That all Kings (and consequently Queens) sprung up in the Night among the Antichrists. That they are Spiritual *Egyptians*. That such as dote on them are Traytors against Christ, and Apostates.—It was through Ignorance (*say they*) that the People Subjected themselves to Hereditary Government, standing in a single Person successively, and our Nation have been under the Bonds of Slavery in this respect. And Writing against the Royal Party, thus; You, and your Kings, and Lordly Power, shall be Enslaved by the Devil, in the Pit of Darkness, in Everlasting Bondage, where he (the Devil) shall Reign your Lord and King for ever.

VIII. A Parliament (*say they*) chosen by the Voices of the People, are not like to Govern for God, or the Good of his People.—The Chusing of Parliament-Men, according to the Custom of *England*, which is call'd its Birth-right, stands in Respect of Persons, and not in Equality.—We see (*say they*) the People have been in great Blindness, in Contending for Parliaments so Chosen:—Many are so Doating on the Name of a Parliament, as tho' it were Essential, and cries up the Priviledges of Parliament. But if they will not hearken to the Voice of their Masters, the People, but may be, call them Rebels and Traytors, if they should be turn'd out, &c.

IX. What a dirty, nasty thing (*say they*) would it have been, to have heard talk of a House of Lords amongst them.

X. We (*say they*) have chosen the Son of God to be our King, and he hath chosen us to be his People; and he might command Thousands, and ten Thousands of his Saints at this Day to Fight in his Cause;—For it is his only Right to Rule in Nations, and our Heirship to possess the uttermost Parts of the Earth, tho' for the present we are given up to Beat and Suffer.

That these are their present Principles, I thus prove.

First, The Books containing the recited Doctrine and Principles, were Wrote by *George Fox*, *George Whitehead*, *Edward Burrough*, *Francis Hongill*, and others of their Inspired Prophets and Teachers at their beginning. And,

Secondly, They have in their late Prints Re-asserted them, declaring Publickly, That they do not blush, to tell the World, that their Principles are now the same that they were in the beginning, and that in every respect, without the least Variation or Change, as I have from their Books shewed in this Vth Part, Sect. XXV. p. 397. But,

Thirdly, Upon a Supposition, that the Honourable, the House of Commons should think fit, to appoint a Committee to Examine the Truth of the Premises; and that, if the Matters charged by me be proved upon them, out of their Authentick Authors (as that I stand ready to do upon convenient Notice, on the severest Penalty their great Wisdom shall think fit to Assign) and speak to them to this Purpose, Come *George Whitehead*, &c. we find, notwithstanding your many Sham-confessions, that your Principles are inconsistent with the Safety of the Government in Church and State, as well as common Christianity. Therefore let Twelve of you appear, and make a Solemn Retraction under your Hands, of these, and the like Principles and Doctrines Broached by you, first, in your own, and next, in the Name of your People, and condemn the Books that contain them, or otherwise you must be content to part with your Interest in the *Act of Toleration*. Now, upon this Issue, I am Morally certain, that they would first part with their Toleration, and then it would evidently appear, that these are their present Principles; but on the contrary, should they Retract their Errors, as aforesaid, I should freely acknowledge my self mistaken herein, and rejoyce thereat. All which is Humbly Submitted to the Great Wisdom of that August Assembly: Concluding in the Prayers of our Church, saying, *Most Gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most Religious and Gracious Queen at this time Assembled: That thou wouldst be pleased to direct and prosper all their Consultations to the Advancement of thy Glory, the Good of thy Church, the Safety, Honour and Welfare of our Sovereign and Her Kingdoms, that all things may be so Ordered and Settled by their Endeavours upon the best and surest Foundations, that Peace and Happiness, Truth and Justice, Religion and Piety may be Establish'd among us for all Generations. These, and all other Necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ, our most Blessed Lord and Saviour. Amen.*